in Oxfordshire (which place I must, *honoris ergo*, mention) is lately and fairly [a]built in a good ayr, good prospect, good soyl, both for profit and pleasure, not so easily to be matched, P. Crescentius (in his *lib.* 1. *de Agric. cap.* 5) is very copious in this subject, how a house should be wholesomely sited, in a good coast, good ayr, winde, &c. Varro *(de re rust. lib.* 1. *cap.* 12) [b]forbids lakes and rivers, marish and manured grounds: they cause a bad ayr, gross diseases, hard to be cured: [c]*if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health.* He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, [d]Cato saith, *and his dwelling next to hell it self*, according to Columella: he commends, in conclusion, the middle of a hill, upon a descent. Baptista Porta *(Villæ, lib.* 1. *cap.* 22) censures Varro, Cato, Columella, and those ancient rusticks, approving many things, disallowing some, and will by all meanes have the front of an house stand to the south, which how it may be good in Italy and hotter climes, I know not; in our northern countreys I am sure it is best. Stephanus a Frenchman, *(prædia rustic. lib.* 1. *cap.* 4) subscribes to this, approving especially the descent of an hill south or south-east, with trees to the north, so that it be well watered; a condition, in all sites, which must not be omitted, as Herbastein inculcates, *lib.* 1. Julius Cæsar Claudinus, a physitian, *consult.* 24 for a nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the [e]east, and [f]by all meanes to provide the ayr be clear and sweet; which Montanus *(consil.* 229) counselleth the earl of Monfort his patient—to inhabit a pleasant house, and in a good ayr. If it be so the naturall site may not be altered of our city, town, village, yet by artificiall meanes it may be helped. In hot countreys, therefore, they make the streets of their cities very narrow, all over Spain, Africk, Italy, Greece, and many cities of France, in Languedock especially, and Provence, those southern parts: Montpelier, the habitation and university of physitians, is so built, with high houses, narrow streets, to divert the suns scalding rayes, which Tacitus commends, *(lib.* 15. *Annal.)* as most agreeing to their health, [g]*because the*

[a] By John Bancroft, Dr. of Divinity, my quondam tutor in Christ-church, Oxon, now the Right Reverend Lord Bishop of Oxon, who built this house for himself and his successors. [b] Hyeme erit vehementer frigida, et æstate non salubris; paludes enim faciunt crassum aërem, et difficiles morbos. [c] Vendas quot assibus possis, et, si nequeas, relinquas. [d] Lib. 1. cap. 2. In Orco habitat. [e] Aurora musis amica Vitruv. [f] Ædes Orientem spectantes vir nobilissimus inhabitet, et curet ut sit aër clarus, lucidus, odoriferus. Eligat habitationem optimo aëre jucundam. [g] Quoniam angustiæ itinerum et altitudo tectorum non perinde solis calorem admittunt.

height of buildings, and narrowness of streets, keep away the sun beames. Some cities use galleries, or arched cloysters towards the street, as Damascus, Bologna, Padua, Berna in Switzerland, Westchester with us, as well to avoid tempests, as the suns scorching heat. They build in high hills in hot countreys, for mere ayr; or to the sea-side, as Baiæ, Naples, &c. In our northern coasts we are opposite; we commend straight, broad, open, faire streets, as most befitting and agreeing to our clime. We build in bottoms for warmth: and that site of Mitylene in the island of Lesbos, in the Ægean Sea, (which Vitruvius so much discommends, magnificently built with faire houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the south, and when the south winde blew, the people were all sick) would make an excellent site in our northern climes.

Of that artificiall site of houses I have sufficiently discoursed: if the site of the dwelling may not be altered, yet there is much in choyce of such a chamber or room, in opportune opening and shutting of windowes, excluding forraign ayr and windes, and walking abroad at convenient times. [a] Crato, a German, commends east and south site (disallowing cold ayr and northern windes in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muckhills. If the ayr be such, open no windowes; come not abroad. Montanus will have his patient not to [b] stir at all, if the winde be big or tempestuous, as most part in March it is with us; or in cloudy, louring, dark dayes, as in November, which we commonly call the black moneth; or stormy, let the winde stand how it will: *consil.* 27 and 30, he must not [c] *open a casement in bad weather*, or in a boisterous season; *consil.* 299, he especially forbids us to open windowes to a south winde. The best site for chamber windowes, in my judgement, are north, east, south; and which is the worst, west. Levinus Lemnius *(lib. 3. cap. 3. de occult. nat. mir.)* attributes so much to ayr, and rectifying of winde and windowes, that he holds it alone sufficient to make a man sick or well; to alter body and minde. [d] *A clear ayr chears up the spirits, exhilarates the minde; a thick, black, misty, tempestuous, contracts, overthrows.* Great heed is therefore to be taken at what times we walk, how we place our windowes, lights, and houses, how we let in or exclude this ambient ayr. The Egyp-

[a] Consil. 21. lib. 2. Frigidus aër, nubilosus, densus, vitandus, æque ac venti septentrionales, &c. [b] Consil. 24. [c] Fenestram non aperiat. [d] Discutit sol horrorem crassi spiritûs, mentem exhilarat; non enim tam corpora, quam et animi, mutationem inde subeunt, pro cœli et ventorum ratione, et sani aliter affecti sunt cœlo nubilo, aliter sereno. De naturâ ventorum, see Pliny, lib. 2. cap. 26, 27, 28. Strabo, lib. 7. &c.

tians, to avoid immoderate heat, make their windowes on the top of the house, like chimnies, with two tunnells, to draw a thorough ayr. In Spain they commonly make great opposite windowes without glass, still shutting those which are next to the sun. So likewise in Turky and Italy (Venice excepted, which brags of her stately glazed palaces) they use paper windowes to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of [a]Italy they have windmills, to draw a cooling ayr out of hollow caves, and disperse the same through all the chaunbers of their palaces, to refresh them; as at Costoza, the house of Cæsareo Trento, a gentleman of Vicenza, and elsewhere. Many excellent meanes are invented to correct nature by art. If none of these courses help, the best way is to make artificiall ayr, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, [b]pleasant and lightsome as may be; to have roses, violets, and sweet smelling flowers ever in their windowes, posies in their hand. Laurentius commends water-lillies, a vessell of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added orange flowers, pills of citrons, rosemary, cloves, bayes, rose-water, rose-vinegar, belzoin, laudanum, styrax, and such like gums, which make a pleasant and acceptable perfume. [c]Bessardus Bisantinus prefers the smoak of juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers. [d]Guianerius prescribes the ayr to be moistened with water, and sweet herbs boyled in it, vine and sallow-leaves, &c. [e]to besprinkle the ground and posts with rose-water, rose-vinegar, which Avicenna much approves. Of colours it is good to behold green, red, yellow, and white, and by all meanes to have light enough with windowes in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for, though melancholy persons love to be dark and alone, yet darkness is a great encreaser of the humour.

Although our ordinary ayr be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better physick for a melancholy man than change of ayr and variety of places, to travel abroad and see fashions. [f]Leo Afer speaks of many of his countreymen so cured, without all other physick: amongst

[a] Fines Morison, part. 1. c. 4. [b] Altomarus, cap. 7. Bruel. Aër sit lucidus, bene olens, humidus. Montaltus idem, ca. 26. Olfactus rerum suavium. Laurentius, c. 8. [c] Ant. Philos. cap. de melanc. [d] Tract. 15. c. 9. Ex redolentibus herbis et foliis vitis viniferæ, salicis, &c. [e] Pavimentum aceto et aquâ rosaceâ irrorare, Laurent. c. 8. [f] Lib. 1. cap. de morb. Africanum. In Nigritarum regione tanta aëris temperies, ut siquis alibi morbosus eo advehatur, optimæ statim sanitati restituatur; quod multis accidisse ipse meis oculis vidi.

the Negroes, *there is such an excellent ayr, that if any of them be sick elsewhere, and brought thither, he is instantly recovered; of which he was often an eye-witness.* [a] Lipsius, Zuinger, and some other, add as much of ordinary travell. No man, saith Lipsius, in an epistle to Phil. Lanoius, a noble friend of his, now ready to make a voyage, [b] *can be such a stock or stone, whom that pleasant speculation of countreys, cities, towns, rivers, will not affect.* [c] Seneca the philosopher was infinitely taken with the sight of Scipio Africanus house, near Linternum, to view those old buildings, cisterns, baths, tombes, &c. And how was [d] Tullie pleased with the sight of Athens, to behold those ancient and faire buildings, with a remembrance of their worthy inhabitants. Paulus Æmilius, that renowned Roman captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of autumn (as [e] Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Athenæus the brother of king Eumenes, leaving the charge of his army with Sulpitius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedæmon, Megalopolis, &c. He took great content, exceeding delight, in that his voyage; as who doth not that shall attempt the like, though his travell be *ad jactationem magis quam ad usum reipub.* (as [f] one well observes) to crack, gaze, see fine sights and fashions, spend time, rather than for his own or publike good? (as it is to many gallants that travel out their best dayes, together with their meanes, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, [g] that some count him unhappy that never travelled, a kinde of prisoner, and pitty his case, that from his cradle to his old age beholds the same still; still, still the same, the same: insomuch that [h] Rhasis *(cont. lib. 1. Tract. 2.)* doth not only commend but injoyn travell, and such variety of objects, to a melancholy man, *and to lye in diverse inns, to be drawn into severall companies.* Montaltus *(cap. 36)* and many neotericks are of the same minde. Celsus adviseth him, therefore, that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, [i] *sometimes to live in*

[a] Lib. de peregrinat. [b] Epist. 2. cent. 1. Nec quisquam tam lapis aut frutex, quem non titillat amœna illa, variaque spectio locorum, urbium, gentium, &c. [c] Epist. 86. [d] 2 lib. de legibus. [e] Lib. 45. [f] Keckerman, præfat. polit. [g] Fines Morison, c. 3. part. 1. [h] Mutatio de loco in locum, itinera et viagia longa et indeterminata, et hospitare in diversis diversoriis. [i] Modo ruri esse, modo in urbe, sæpius in agro versari, &c.

the city, sometimes in the country; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself. A good prospect alone will ease melancholy, as Gomesius contends, *lib. 2. c. 7. de Sale.* The citizens of [a] Barcino, saith he, otherwise penned in, melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which, like that of old Athens, besides Ægina, Salamina, and many pleasant islands, had all the variety of delicious objects: so are those Neapolitans, and inhabitants of Genoa, to see the ships, boats, and passengers, go by, out of their windowes. their whole cities being sited on the side of an hill, like Pera by Constantinople, so that each house almost hath a free prospect to the sea, as some part of London to the Thames: or to have a free prospect all over the city at once, as at Granado in Spain, and Fez in Africk, the river running betwixt two declining hills, the steepness causeth each house almost as well to oversee, as to be overseen of the rest. Every countrey is full of such [b] delightsome prospects, as well within land as by sea, as Hermon and [c] Rama in Palæstina, Colalto in Italy, the top of Tàygetus, or Acrocorinthus, that old decayed castle in Corinth, from which Peloponnesus, Greece, the Ionian and Ægæan seas, were, *semel et simul*, at one view to be taken. In Egypt the square top of the great Pyramis 300 yards in height, and so the sultans palace in Grand Cayro, the countrey being plain, hath a marvailous faire prospect, as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem the holy land is of all sides to be seen. Such high places are infinite: with us, those of the best note are Glassenbury towr, Bever castle, Rodway Grange, [d] Walsby in Lincolnshire, where I lately received a real kindness by the munificence of the right honourable my noble lady and patroness, the Lady Frances countess dowager of Exeter; and two amongst the rest, which I may not omit for vicinities sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill [e] I was born; and Hanbury in Staffordshire, contiguous to which is Falde a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother William Burton, esquire. [f] Barclay the Scot commends that of Greenwich towr for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows, on

[a] In Catalonia in Spain. [b] Laudaturque domus, longos quæ prospicit agros. [c] Many towns there are of that name, saith Adricomius, all high-sited. [d] Lately resigned for some speciall reasons. [e] At Lindley in Leicestershire, the possession and dwelling place of Ralph Burton, Esquire, my late deceased father. [f] In Icon animorum.

the other. There be those that say as much and more of S^t. Mark's steeple in Venice. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers go by in some great rode way, or boats in a river, *in subjectam forum despicere*; to oversee a fair, a market-place, or out of a pleasant window into some thorough-fare street to behold a continual concourse, a promiscuous route, coming and going, or a multitude of spectators at a theater, a mask, or some such like shew. But I rove: the sum is this, that variety of actions, objects, ayr, places, are excellent good in this infirmity and all others, good for man, good for beast. [a] Constantine the emperour *(lib. 18. cap. 13. ex Leontio) holds it an only cure for rotten sheep, and any manner of sick cattel.* Lælius a Fonte Eugubinus, that great doctor, at the latter end of many of his consultations, (as commonly he doth set down what success his physick had) in melancholy most especially approves of this above all other remedies whatsoever, as appears, *consult.* 69, *consult.* 229, *&c.* [b] *Many other things helped; but change of ayr was that which wrought the cure, and did most good.*

MEMB. IV.

Exercise rectified of Body and Minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed, as an antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round; the sun riseth and sets; the moon increaseth and decreaseth; stars and planets keep their constant motions; the ayr is still tossed by the windes; the waters ebb and flow, to their conservation no doubt, to teach us that we should ever be in action. For which cause Hierom prescribes Rusticus the monke, that he be alwayes occupied about some business or other, [c] *that the divel do not finde him idle.* [d] Seneca would have a man do something, though it be to no purpose. [e] Xenophon wisheth one rather to play at tables,

[a] Ægrotantes oves in alium locum transportandæ sunt, ut alium aërem et aquam participentes, convalescant et corroborentur. [b] Alia utilia; sed ex mutatione aëris potissimum curatus. [c] Ne te dæmon otiosum inveniat. [d] Præstat aliud agere quam nihil. [e] Lib. 3. de dictis Socratis. Qui tesseris et risui excitando vacant, aliquid faciunt, et si liceret his meliora agere.

dice, or make a jester of himself, (though he might be far better employed) than do nothing. The [a] Ægyptians of old, and many flourishing commonwealths since, have injoyned labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefes, that come by idleness; *for, as fodder, whip, and burthen, belong to the asse, so meat, correction, and work, unto the servant.* Ecclus. 33. 24. The Turkes injoyn all men whatsoever, of what degree, to be of some trade or other: the grand Signior himself is not excused. [b] *In our memory* (saith Sabellicus) *Mahomet the Turk, he that conquered Greece, at that very time when he heard embassadours of other princes, did either carve or cut wooden spoons, or frame something upon a table.* [c] This present Sultan makes notches for bows. The Jewes are most severe in this examination of time. All well-governed places, towns, families, and every discreet person will be a law unto himself. But, amongst us, the badge of gentry is idleness: to be of no calling, not to labour (for that's derogatory to their birth), to be a meer spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himself about in church and commonwealth (some few governours exempted), *but to rise to eat, &c.* to spend his dayes in hawking, hunting, &c. and such like disports and recreations ([d] which our casuists tax), are the sole exercise almost and ordinary actions of our nobility, and in which they are too immoderate. And thence it comes to pass, that in city and countrey so many grievances of body and minde, and this ferall disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business), what to do, or otherwise how to bestow themselves; like our modern Frenchmen, that had rather lose a pound of blood in a single combat, than a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade: but they do all by ministers and servants; *ad otia duntaxat se natos existimant, imo ad sui ipsius plerumque et aliorum perniciem,* [e] as one freely taxeth such kinde of men: they are all for pastimes; 'tis all their study; all their invention tends to this alone, to drive away time, as if they were born, some of them, to no other ends. Therefore to correct and avoid these errours and in-

[a] Amasis compelled every man once a year to tell how he lived. [b] Nostrâ memoriâ Mahometes Othomannus, qui Græciæ imperium subvertit, cum oratorum postulata audiret exterarum gentium, cochlearia lignea assidue cælabat, aut aliquid in tabulâ affingebat. [c] Sands, fol. 37. of his voyage to Jerusalem. [d] Perkins cases of conscience, l. 3. c. 4. q. 3. [e] Luscinius Grunnio.

conveniences, our divines, physitians, and politicians, so much labour, and so seriously exhort: and for this disease in particular, [a] *there can be no better cure than continuall business*, as Rhasis holds, *to have some employment or other, which may set their minde awork, and distract their cogitations*. Riches may not easily be had without labour and industry, nor learning without study; neither can our health be preserved without bodily exercise. If it be of the body, Guianerius allows that exercise which is gentle, [b] *and still after those ordinary frications*, which must be used very morning. Montalius *(cap. 26)* and Jason Pratensis use almost the same words, highly commending exercise if it be moderate: *a wonderful help, so used*, Crato calls it, *and a great meanes to preserve our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomach, liver, and veins, few or no crudities left, is happily distributed over all the body*. Besides, it expells excrements by sweat, and other insensible vapours; in so much that [c] Galen prefers exercise before all physick, rectification of dyet, or any regimen in what kinde soever; 'tis Natures physitian. [d] Fulgentius (out of Gordonius, *de conserv. vit. hom. lib.* 1. *cap.* 7) terms exercise *a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefes and vices*. The fittest time for exercise is a little before dinner, a little before supper, [e] or at any time when the body is empty. Montanus *(consil.* 31*)* prescribes it every morning to his patient, and that as [f] Calenus adds, *after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized*. What kinde of exercise he should use, Galen tells us, *lib.* 2. *et* 3. *de sanit. tuend.* and in what measure, [g] *till the body be ready to sweat*, and roused up *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others injoyn those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like. Some prescribe frequent and violent labour and exercise, as saw-

[a] Non est cura melior quam injungere iis necessaria, et opportuna; operum administratio illis magnum sanitatis incrementûm, et quæ replent animos eorum, et incutiant iis diversas cogitationes. Cont. 1. tract. 9. [b] Ante exercitium, leves toto corpore frictiones conveniunt. Ad hunc morbum exercitationes, quum recte et suo tempore fiunt, mirifice conducunt, et sanitatem tuentur, &c. [c] Lib. 1. de San. tuend. [d] Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum, medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato. [e] Alimentis in ventriculo probe concoctis. [f] Jejuno ventre, vesicâ et alvo ab excrementis purgato, fricatis membris, lotis manibus et oculis, &c. lib. de atrâ bile. [g] Quousque corpus universum intumescat, et floridum appareat, sudoremque, &c.

ing every day, so long together, *(epid. 6.* Hippocrates confounds them) but that is in some cases, to some peculiar men; [a] the most forbid, and will by no meanes have it go farther than a beginning sweat, as being [b] perilous if it exceed.

Of these labours, exercises, and recreations, which are likewise included, some properly belong to the body, some to the minde, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, Galen commends *ludum parvæ pilæ*, to play at ball: be it with the hand or racket, in tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella, a faire maid of Corcyra, was the inventer of it; for she presented the first ball that ever was made, to Nausica, the daughter of king Alcinoüs, and taught her how to use it.

The ordinary sports which are used abroad, are hawking, hunting: *hilares venandi labores*, [c] one calls them, because they recreate body and minde; [d] another, [e] *the best exercise that is, by which alone many have been freed from all ferall diseases.* Hegesippus *(lib. 1. cap. 37)* relates of Herod, that he was eased of a grievous melancholy by that meanes. Plato *(7 de leg.)* highly magnifies it, dividing it into three parts, by land, water, ayr. Xenophon (in *Cyropæd.)* graces it with a great name, *Deorum munus*, the gift of the Gods, a princely sport, which they have ever used, saith Langius *(epist. 59. lib. 2)* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our noblemen in Europe, and elsewhere all over the world. Bohemus *(de mor. gent. lib. 3. cap. 12)* stiles it therefore *studium nobilium; communiter venantur, quod sibi solis licere contendunt;* 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it; they can do nothing else, discourse of naught else. Paulus Jovius *(descr. Brit.)* doth in some sort tax our [f] *English nobility for it, for living in the country so much, and too frequent use of it, as if they had no other meanes but hawking and hunting to approve themselves gentlemen with.*

[a] Omnino sudorem vitent. cap. 7. lib. 1. Valesius de Tar. [b] Exercitium si excedat, valde periculosum. Salust Salvianus, de remed. lib. 2 cap. 1. [c] Camden in Staffordshire. [d] Fridevallius, lib. 1. cap. 2. Optima omnium exercitationum: multi ab hac solummodo morbis liberati. [e] Josephus Quercetanus, dial. polit. sect. 2. cap. 11. Inter omnia exercitia præstantiæ laudem meretur, [f] Chiron in monte Pelio, præceptor heroum, eos a morbis animi venationibus et puris cibis tuebatur. M. Tytius. [f] Nobilitas omnis fere urbes fastidit, castellis et uberiore cœlo gaudet, generisque dignitatem unâ maximè venatione et falconum aucupiis tuetur.

Hawking comes near to hunting, the one in the ayr, as the other on the earth, a sport as much affected as the other, by some preferred. [a] It was never heard of amongst the Romans, invented some 1200 yeares since, and first mentioned by Firmicus, *lib.* 5. *cap.* 8. The Greek emperours began it, and now nothing so frequent: he is nobody, that in the season hath not a hawk on his fist: a great art, and [b] many bookes written of it. It is a wonder to hear [c] what is related of the Turkes officers in this behalf, how many thousand men are employed about it, how many hawks of all sorts, how much revenews consumed on that only disport, how much time is spent at Adrianople alone every year to that purpose. The [d] Persian kings hawk after butterflyes with sparrows, made to that use, and stares; lesser hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The Muscovian emperours reclaim eagles to fly at hinds, foxes, &c. and such a one was sent for a present to [e] Queen Elizabeth: some reclaim ravens, castrils, pyes, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogs, coy-ducks, &c. or otherwise. Some much delight to take larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snite, &c. Henry the third, king of Castile, (as Mariana the Jesuite reports of him, *lib.* 3. *cap.* 7.) was much affected '*with catching of quailes:*' and many gentlemen take a singular pleasure at morning and evening to go abroad with their quail-pipes, and will take any pains to satisfie their delight in that kinde. The [g] Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe, that great astronomer, in the Chorography of his Isle of Huena, and castle of Uramburge, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes employed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks, [h] '*when they draw*

[a] Jos. Scaliger, comment. in Cirin, fol. 344 Salmuth. 23 de Nov. repert. com. in Pancir. [b] Demetrius Constantinop. de re accipitraria liber, a P. Gillar latine redditus. Ælius, epist. Aquilæ, Symmachi, et Theodotionis ad Ptolemæum, &c. [c] Lonicerus, Geffreus, Jovius. [d] S. Antony Sherlie's relations. [e] Hacluit. [f] Coturnicum aucupio. [g] Fines Morison, part. 3. c. 8. [h] Non majorem voluptatem animo capiunt, quam qui feras insectantur, aut missis canibus comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.

their fish upon the bank, saith Nic. Henselius, *Silesiographiæ cap.* 3, speaking of that extraordinary delight his countreymen took in fishing, and in making of pools. James Dubravius, that Moravian, in his book *de pisc.* telleth how travelling by the highway side in Silesia, he found a nobleman, [a] *booted up to the groins*, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, [b] *that if other men might hunt hares, why should not he hunt carps?* Many gentlemen in like sort, with us, will wade up to the arm-holes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo. Plutarch, in his book *de soler. animal.* speaks against all fishing, '*as a filthy, base, illiberall employment, having neither wit nor perspicacity in it, nor worth the labour.* But he that shall consider the variety of baits, for all seasons, and pretty devices which our anglers have invented, peculiar lines, false flyes, severall sleights, &c. will say, that it deserves like commendation, requires as much study and perspicacity as the rest, and is to be preferred before many of them; because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no fish, yet he hath a wholesome walk to the brook side, pleasant shade, by the sweet silver streams; he hath good ayr, and sweet smells of fine fresh meadow flowers; he hears the melodious harmony of birds, he sees the swans, herons, ducks, water-hens, coots, &c. and many other fowl, with their brood, which he thinketh better than the noyse of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much in use, as ringing, bowling, shooting, which Askam commends in a just volume, and hath in former times been injoyned by statute, as a defensive exercise, and an [d] honour to our land, as well may witness our victories in France; keelpins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foils, foot-ball, balown, quintans, &c. and many such, which are the common recreations of the countrey folks; riding of great horses, running at rings, tilts and turnaments, horse-races, wild-goose chases,

[a] More piscatorum erariis ocreatus. [b] Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda. [c] Omnino turpis piscatio, nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam perspicaciam. [d] Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Jovius.

which are the disports of greater men, and good in themselves, though many gentlemen, by that meanes, gallop quite out of their fortunes.

But the most pleasant of all outward pastimes is that of [a] Aretæus, *deambulatio per amœna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see cities, castles, towns,

> [b] Visere sæpe amnes nitidos, peramœnaque Tempe,
> Et placidas summis sectari in montibus auras:
>
> To see the pleasant fields, the crystal fountaines,
> And take the gentle ayr amongst the mountains:

[c] to walk amongst orchyards, gardens, bowres, mounts, and arbours, artificiall wildernesses, green thickets, arches, groves, lawnes, rivulets, fountaines and such like pleasant places, like that Antiochian Daphne, brooks, pools, fishponds, betwixt wood and water, in a faire meadow, by a river side, [d] *ubi variæ avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis et domus ad delectationem facta, cum sylvâ, monte, et piscinâ, vulgo La Montagna:* the princes garden at Ferrara, [e] Schottus highly magnifies, with the groves, mountains, ponds, for a delectable prospect: he was much affected with it: a Persian paradise, or pleasant park, could not be more delectable in his sight. S[t]. Bernard, in the description of his monastery, is almost ravished with the pleasures of it. *A sick* [f] *man* (saith he) *sits upon a green bank; and, when the dog-star parcheth the plains, and dryes up rivers, he lyes in a shady bowre,*

> Fronde sub arboreâ ferventia temperat astra,

and feeds his eys with variety of objects, herbs, trees: and to comfort his miserie, he receives many delightsome smells, and fills his ears with that sweet and various harmony of birds. Good God! (saith he) *what a company of pleasures hast thou made for man!* He that should be admitted on a suddain to the sight of such a palace as that of Escuriall in Spain, or to that which the Moors built at Granado, Fountenblew in France, the Turkes gardens in his seraglio, wherein all manner of birds and beasts are kept for pleasure, wolves, bears, lynces, tygers, lions, elephants, &c. or upon the

[a] Cap. 7. [b] Fracastorius. [c] Ambulationes subdiales, quas hortenses auræ ministrant, sub fornice viridi, pampinis virentibus concamerata. [d] Theophylact. [e] Itinerar. Itál. [f] Sedet ægrotus cespite viridi; et cum inclemencia canicularis terras excoquit, et siccat flumina, ipse securus sedet sub arboreâ fronde, et, ad doloris sui solatium, naribus suis gramineas redolet species; pascit oculos herbarum amœna viriditas; aures suavi modulamine demulcet pictarum concentus avium, &c. Deus bone! quanta pauperibus procuras solatia!

banks of that Thracian Bosphorus: the popes Belvedere in Rome [a]as pleasing as those *horti pensiles* in Babylon, or that Indian kings delightsome garden in [b]Ælian; or [c]those famous gardens of the Lord Cantelow in France, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our noblemens gardens at home. To take a boat in a pleasant evening, and with musick [d]to row upon the waters, which Plutarch so much applauds, Ælian admires, upon the river Peneus, in those Thessalian fields beset with green bayes, where birds so sweetly sing, that passengers, enchanted as it were with their heavenly musick, *omnium laborum et curarum obliviscantur*, forget forthwith all labours, care and griefe; or in a gundilo through the grand canal in Venice, to see those goodly palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner rooms of a fair-built and sumptuous edifice, as that of the Persian kings so much renowned by Diodorus and Curtius, in which all was almost beaten gold, [e]chairs, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

([f]Fulget gemma toris, et iaspide fulva supellex;
Strata micant Tyrio———)

with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest yong men, the fairest [g]virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attyres, *ad stuporem usque spectantium*, with exquisite musick, as in [h]Trimalchion's house, in every chamber, sweet voyces ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, deliciis ebrii, &c.* Telemachus in Homer is brought in as one ravished almost, at the sight of that magnificent palace, and rich furniture of Menelaus, when he beheld

[i]Æris fulgorem, et resonantia tecta corusco
Auro, atque electro nitido, sectoque elephanto,
Argentoque simul. Talis Jovis ardua sedes,
Aulaque cœlicolûm stellans splendescit Olympo.

[a]Diod. Siculus, lib. 2. [b]Lib. 13. de animal. cap. 18. [c]Pet. Gillius, Paul Hentzerus, Itinerar. Italiæ. 1617. Jod. Sincerus, Itinerar. Galliæ. 1617. Simp. lib. 1. quæst. 4. [d]Jucundissima deambulatio juxta mare, et navigatio prope terram.—In utráque fluminis ripâ. [e]Aurei pares, aurea obsequia, vis margaritarum aceto subacta, &c. [f]Lucan. [g]300 pellices, pocillatores et pincernæ innumeri, pueri loti purpurâ induti, &c. ex omnium pulchritudine delecti. [h]Ubi omnia canta strepunt. [i]Odyss. 8.

Such glittering of gold and brightest brass to shine,
Clear amber, silver pure, and ivory so fine:
Jupiter's lofty palace, where the gods do dwell,
Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man, to see fair-built cities, streets, theaters, temples, obelisks, &c. The temple of Jerusalem was so fairly built of white marble, with so many pyramids covered with gold; *tectumque templi, fulvo coruscans auro, nimio suo fulgore obcæcabat oculos itinerantium*, was so glorious and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with cedar, gold, jewels, &c. (as he said of Cleopatra's palace in Egypt,

——— Crassumque trabes absconderat aurum)

that the beholders were amazed. What so pleasant as to see some pageant or sight go by, as at coronations, weddings, and such like solemnities;—to see an embassadour or a prince met, received, entertained with masks, shews, fireworks, &c.—to see two kings fight in single combat, as Porus and Alexander, Canutus and Edmond Ironside, Scanderbeg and Ferat Bassa the Turk, when not honour alone but life it self is at stake, (as the [b] poet of Hector,

———nec enim pro tergore tauri,
Pro bove nec certamen erat, quæ præmia cursûs
Esse solent, sed pro magni vitâque animâque
Hectoris);——

to behold a battel fought, like that of Cressy, or Agencourt, or Poicters, *quâ nescio* (saith Froissard) *an vetustas ullam proferre possit clariorem*;—to see one of Cæsar's triumphs in old Rome revived, or the like;—to be present at an interview, [c] as that famous of Henry the 8th, and Francis the first, so much renowned all over Europe; *ubi tanto apparatu* (saith Hubertus Vellius) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam ætas tam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shews, to the sight of which often times they will come hundreds of miles, give any mony for a place, and remember many yeares after with singular delight. Bodine, when he was embassadour in England, said he saw the noblemen go in their robes to the parliament house, *summâ cum jucunditate vidimus*; he was much affected with the sight of it. Pomponius Columna, saith Jovius in his life, saw 13 Frenchmen, and so many Italians, once fight for a whole army:

[a] Lucan. l. 8. [b] Iliad. 10. [c] Betwixt Ardes and Guines, 1519.

quod jucundissimum spectaculum in vitâ dicit suâ, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of [a] Breauté the Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvaducis in Brabant, anno 1600. They were 22 horse on the one side, as many on the other, which, like Livie's Horatii, Torquati, and Corvini, fought for their own glory and countreys honour, in the sight and view of their whole city and army. [b] When Julius Cæsar warred about the banks of Rhene, there came a barbarian prince to see him and the Roman army; and when he had beheld Cæsar a good while, [c] *I see the gods now*, (saith he) *which before I heard of, nec feliciorem ullam vitæ meæ aut optavi aut sensi diem*: it was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. Radzivilius was much taken with the bassas palace in Cayro; and, amongst many other objects which that place afforded, with that solemnity of cutting the banks of Nilus, by Imbram Bassa, when it overflowed, besides two or three hundred gilded gallies on the water, he saw two millions of men gathered together on the land, with turbants as white as snow; and 'twas a goodly sight. The very reading of feasts, triumphs, interviews, nuptials, tilts, turnaments, combats, and monomachies, is most acceptable and pleasant. [d] Franciscus Modius hath made a large collection of such solemnities in two great tomes, which who so will may peruse. The inspection alone of those curious iconographies of temples and palaces, as that of the Lateran church in Albertus Durer, that of the temple of Jerusalem in [e] Josephus, Adricomius, and Villalpandus: that of the Escuriall in Guadas, of Diana at Ephesus in Pliny, Nero's golden palace in Rome, [f] Justinian's in Constantinople, that Peruvian Ingo's in [g] Cusco, *ut non ab hominibus, sed a dæmoniis, constructum videatur*; St. Mark's in Venice by Ignatius, with many such: *priscorum artificum opera* (saith that [h] interpreter of Pausanias) the rare workmanship of those ancient Grecks, in theaters, obelisks, temples, statues, gold, silver, ivory, marble images, *non minore ferme, quam leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

[a] Senertius, in deliciis, fol. 487. Veteri Horatiorum exemplo, virtute et successu admirabili, cæsis hostibus 17 in conspectu patriæ, &c. [b] Paterculus, vol. post.
[c] Quos antea audivi, inquit, hodie vidi deos. [d] Pandectæ Triumph. fol.
[e] Lib. 5. cap. 14. de bello Jud. [f] Procopius. [g] Laet. lib. 10. Amer. descript. [h] Romulus Amaseus, præfat. Pausan.

The countrey hath his recreations, the city his severall gymnicks and exercises, may-games, feasts, wakes, and merry meetings to solace themselves. The very being in the countrey, that life it self, is a sufficient recreation to some men, to enjoy such pleasures, as those old patriarks did. Diocletian the emperour was so much affected with it, that he gave over his scepter, and turned gardiner. Constantine wrote 20 bookes of husbandry. Lysander, when embassadours came to see him, bragged of nothing more, than of his orchyard: *hi sunt ordines mei.* What shall I say of Cincinnatus, Cato, Tullie, and many such? how have they been pleased with it, to prune, plant, inoculate, and graft, to shew so many severall kindes of pears, apples, plums, peaches, &c.

> [a] Nunc captare feras laqueo, nunc fallere visco,
> Atque etiam magnos canibus circumdare saltus,
> Insidias avibus moliri, incendere vepres.
>
> Sometimes with traps deceive, with line and string
> To catch wild birds and beasts, encompassing
> The grove with dogs, and out of bushes firing.
>
> ——— et nidos avium scrutari, &c.

Jucundus, in his preface to Cato, Varro, Columella, &c. put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them. If the theorick or speculation can so much affect, what shall the place and exercise it self, the practick part, do? The same confession I finde in Herbastein, Porta, Camerarius, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of myself; I am *vere Saturninus;* no man ever took more delight in springs, woods, groves, gardens, walks, fishponds, rivers, &c. But

> Tantalus a labris sitiens fugientia captat
> Flumina;

and so do I: *velle licet; potiri non licet.*

Every palace, every city, almost, hath his peculiar walks, cloysters, terraces, groves, theaters, pageants, games, and severall recreations; every countrey, some professed gymnicks, to exhilarate their mindes, and exercise their bodies. The [b] Greeks had their Olympian, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens, hers; some for honour, garlands, crowns; for [c] beauty, dancing, running, leap-

[a] Virg. 1. Geor. [b] Botcrus, lib. 3. polit. cap. 1. [c] See Athenæus, dipnosop.

ing, like our silver games. The [a] Romans had their feasts (as the Athenians and Lacedæmonians held their publike banquets, *in Prytaneo, Panathenæis, Thesmophoriis, Pluditiis)*, playes, naumachies, places for sea-fights, [b] theaters, amphitheaters able to contain 70000 men, wherein they had severall delightsome shews to exhilarate the people; [c] gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countreymen and citizens amongst us so much delight and so frequently use), dancers on ropes, juglers, wrestlers, comœdies, tragedies, publikely exhibited at the emperours and cities charge, and that with incredible cost and magnificence. In the Low-countreys, (as [d] Meteran relates) before these wars, they had many solemn feasts, playes, challenges, artillery gardens, colleges of rimers, rhetoricians, poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus, *rerum Amstelrod. lib. 2. cap. 35.* So likewise not long since at Friburg in Germany, as is evident by that relation of [e] Neander, they had *ludos septennales*, solemn playes every seaven yeares, which Bocerus one of their own poets hath elegantly described:

> At nunc magnifico spectacula structa paratu
> Quid memorem, veteri non concessura Quirino
> Ludorum pompâ, &c.

In Italy they have solemn declamations of certain select yong gentlemen in Florence (like those reciters in old Rome), and publike theaters in most of their cities, for stage-players and others, to exercise and recreate themselves. All seasons almost, all places, have their severall pastimes; some in summer, some in winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises. Domitian the emperour was much delighted with catching flyes; Augustus to play with nuts amongst children; [f] Alexander Severus was often pleased to play with whelps and yong pigs. [g] Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombes on them, and buryed them in graves. In fowl

[a] Ludi votivi, sacri, Indicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus. 5. 12. [b] See Lipsius, Amphitheatrum. Rosinus, lib. 5. Meursius de ludis Græcorum. [c] 1500 men at onte, tygers, lions, elephants, horses, dogs, bears, &c. [d] Lib. ult. et l. 1. ad finem. Consuetudine non minus laudabili, quam veteri, contubernia rhetorum, rhythmicorum in urbibus et municipiis; certisque diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii, animique exercitia, quorum præcipuum studium, principem populum tragœdiis, comœdiis, fabulis arenicis, aliisque id genus ludis recreare. [e] Orbis terræ descript. part. 2. [f] Lampridius. [g] Spartian.

weather, or when they can use no other convenient sports, by reason of the time, as we do cock-fighting to avoid idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it). [a] Severus used partridges and quailes, as many Frenchmen do still, and to keep birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and businesses. He had (saith Lampridius) tame pheasants, ducks, partridges, peacocks, and some 20000 ringdoves and pigeons. Busbequius, the emperours oratour, when he lay in Constantinople, and could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and beasts; this was something, though not to exercise his body, yet to refresh his minde. Conradus Gesner, at Zurick in Switzerland, kept so likewise for his pleasure a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat. Turkie gentlewomen, that are perpetuall prisoners, still mewed up according to the custome of the place, have little else besides their household business, or to play with their children, to drive away time, but to dally with their cats, which they have *in deliciis*, as many of our ladies and gentlewomen use monkies and little dogs. The ordinary recreations which we have in winter, and in most solitary times busie our mindes with, are cards, tables and dice, shovelboard, chesse-play, the philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, [b] merry tales of errant knights, queens, lovers, lords, ladies, gyants, dwarfes, theeves, cheaters, witches, fayries, goblins, fryers, &c. such as the old women told Psyche in [c] Apuleius, Bocace novels, and the rest, *quarum auditione pueri delectantur, senes narratione,* which some delight to hear, some to tell; all are well pleased with. Amaranthus the philosopher met Hermocles, Diophantus, and Philolaus, his companions, one day busily discoursing about Epicurus and Democritus tenents, very solicitous which was most probable and came nearest to truth. To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of Stratocles the physitians wedding, and of all the particulars, the company, the chear, the musick, &c. for he was new come from it; with which relation they were so much delighted, that Philo-

[a] Delectatus ludo catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvulæ sursum et deorsum volitarent, his maxime delectatus, ut solicitudines publicas sublevaret. [b] Brumales læte ut possint producere noctes. [c] Mille. 4.

laus wished a blessing to his heart, and many a good wedding, [a] many such merry meetings might he be at, *to please himself with the sight, and others with the narration of it.* News are generally welcome to all our ears: *avide audimus; aures enim hominum novitate lætantur* ([b] as Pliny observes), we long after rumour, to hear and listen to it; [c] *densum humeris bibit aure vulgus.* We are most part too inquisitive and apt to hearken after news; which Cæsar in his [d] Commentaries observes of the old Gaules; they would be enquiring of every carrier and passenger, what they had heard or seen, what news abroad?

> ——————quid toto fiat in orbe,
> Quid Seres, quid Thraces agant, secreta novercæ,
> Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse, or barbers shop. When that great Gonsalva was upon some displeasure confined by king Ferdinand to the city of Loxa in Andalusia, the only comfort (saith [e] Jovius) he had to ease his melancholy thoughts, was to hear news, and to listen after those ordinary occurrents, which were brought him, *cum primis*, by letters or otherwise out of the remotest parts of Europe. Some mens whole delight is to take tobacco, and drink all day long in a tavern or alehouse, to discourse, sing, jest, rore, talk of a cock and bull over a pot, &c. or, when three or four good companions meet, tell old stories by the fire side, or in the sun, as old folkes usually do, *quæ aprici meminere senes*, remembring afresh and with pleasure ancient matters, and such like accidents, which happened in their yonger yeares. Others best pastime is to game: nothing to them so pleasant.

> [f] Hic Veneri indulget, hunc decoquit alea.——

Many too nicely take exceptions at cards, [g] tables, and dice, and such mixt lusorious lots (whom Gataker well confutes) which, though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem et damnosam*, [h] Lemnius calls it; *for, most part, in these kinde of*

[a] O dii! similibus sæpe conviviis date ut ipse videndo delectetur, et postmodum narrando delectet. Theod. prodromus Amorum, dial. interpret. Gilberto Gaulmio. [b] Epist. lib. 8. Ruffino. [c] Hor. [d] Lib. 4. Gallicæ consuetudinis est, ut viatores etiam invitos consistere cogant, et quid quisque eorum de quaque re audierit aut cognôrit, quærant. [e] Vitæ ejus lib. ult. [f] Juven. [g] They account them unlawful, because sortilegious. [h] Instit. c. 44. In his ludis plerumque non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas, locum habent, non ratio, consilium, sapientia, &c.

disports, 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune, carryes all away: 'tis ambulatoria pecunia,

——————puncto mobilis horæ
Permutat dominos, et cedit in altera jura.

They labour, most part, not to pass their time in honest disport, but for filthy lucre, and covetousness of mony. *In fœdissimum lucrum et avaritiam hominum convertitur*, as Danæus observes. *Fons fraudum et maleficiorum*, 'tis the fountain of cosenage and villany: [a] *a thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it*; their meanes spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: [b] *for, when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it; but, as an itch, it will tickle them; and, as it is with whoremasters, once entered, they cannot easily leave it off: vexat mentes insana cupido*, they are mad upon their sport. And in conclusion (which Charles the seaventh, that good French king, published in an edict against gamesters) *unde piæ et hilaris vitæ suffugium sibi suisque liberis, totique familiæ*, &c. that which was once their livelihood, should have maintained wife, children, family, is now spent and gone; *mœror et egestas*, &c. sorrow and beggery succeeds. So good things may be abused; and that which was first invented to [c] refresh mens weary spirits when they come from other labours and studies, to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise, is contrarily perverted.

Chess-play is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy (Rhasis holds) as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their minde, and alter their meditations; invented (some say) by the [d] generall of an army in a famine, to keep souldiers from mutiny: but

[a] Abusus tam frequens hodie in Europâ, ut plerique crebro harum usu patrimonium profundant, exhaustisque facultatibus, ad inopiam rediguntur. [b] Ubi semel prurigo ista animum occupat, ægre discuti potest; solicitantibus undique ejusdem farinæ hominibus, damnosas illas voluptates repetunt; quod et scortatoribus insitum, &c. [c] Instituitur ista exercitatio, non lucri, sed valetudinis et oblectamenti ratione, et quo animus defatigatus respiret, novasque vires ad subeundos labores denuo concipiat. [d] Latrunculorum ludus inventus est a duce, ut, cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis oblivisceretur. Bellonius. See more of this game in Daniel Souter's Palamedes, vel de variis ludis, l. 3.

if it proceed from over much study, in such a case it may do more harm than good; it is a game too troublesome for some mens brains, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the mate. [a]William the Conquerour, in his yonger yeares, playing at chess with the prince of France, (Dauphiné was not annexed to that crown in those dayes) losing a mate, knocked the chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is, belike, that Patritius (in his 3. book, *Tit.* 12. *de reg. instit.*) forbids his prince to play at chess: hawking and hunting, riding, &c. he will allow; and this to other men, but by no meanes to him. In Muscovie, where they live in stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith [b]Herbastein) much used. At Fessa in Africk, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as [c]Leo Afer relates) as much frequented: a sport fit for idle gentlemen, souldiers in garrison, and courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are students. The like I may say of Cl. Bruxer's philosophy game, D. Fulke's *Metromachia* and his *Ouranomachie*, with the rest of those intricate astrologicall and geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, singing, masking, mumming, stage-playes, howsoever they be heavily censured by some severe Catos, yet, if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith Austin: but what is that, if they delight in it? [d]*Nemo saltat sobrius.* But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio elenchi;* and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the comœdy; they think them, *illico nasci senes*, &c. Some, out of præposterous zeal, object many times triviall arguments, and, because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but, in my judgement, they are too stern: there *is a time for all things, a time to mourn, a time to dance* (Eccles. 3. 4); *a time to embrace, a time not to embrace,* (vers. 5.); *and nothing better than that a man should rejoyce in his own workes* (vers. 22).

[a] D. Heyward, in vitâ ejus. [b] Muscovit. commentarium. [c] Inter cives Fessanos latrunculorum ludus est usitatissimus, lib. 3. de Africâ. [d] Tullius.

For my part, I will subscribe to the *kings declaration*, and was ever of that minde, those May-games, wakes, and Whitsonales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing, and dance, have their poppet playes, hobby-horses, tabers, crowds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In Franconia, a province of Germany, (saith [a] Aubanus Bohemus) the old folkes, after evening prayer, went to the ale-house, the yonger sort to dance: and, to say truth with [b] Sarisburiensis, *satius fuerat sic otiari, quam turpius occupari*, better do so than worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, playes, masks, jesters, gladiators, tumblers, juglers, &c. and all that crew is admitted and winked at: [c] *tota jocularium scena procedit, et ideo spectacula admissa sunt, et infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otiari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. So that, as [d] Tacitus said of the astrologers in Rome, we may say of them, *genus hominum est, quod in civitate nostrâ et vitabitur semper et retinebitur*; they are a deboshed company, most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to be done* (I confess), *that good may come of it*: but this is evil *per accidens*, and, in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. S[r]. Thomas More, in his Utopian Common-wealth, [e] *as he will have none idle, so will he have no man labour over hard, to be toyled out like an horse 'tis more than slavish infelicity, the life of most of our hired servants, and tradesmen elsewhere* (excepting his Utopians): *but half the day to be allotted for work, and half for honest recreation, or whatsoever employment they shall think fit themselves.* If one half-day in a week were allowed to our houshold servants for their merry meetings, by their hard masters, or in a year some feasts, like those Roman Saturnals, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say); for some of them do nought but loyter all the week long.

This, which I aim at, is for such as are *fracti animis*, troubled in minde, to ease them, over-toyled on the one part,

[a] De mor. gent. [b] Polycrat. l. 1. cap. 8. [c] Idem Sarisburiensis. [d] Hist. lib. 1. [e] Nemo desidet otiosus; ita nemo asinino more ad seram noctem laborat; nam ea plusquam servilis aerumna, quæ opificum vita est, exceptis Utopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum a somno et cibo cujusque arbitrio permittitur.

to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our soules with honest sports: of which as there be divers sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in summer, some in winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as, to some, it is both business and a pleasant recreation to oversee workmen of all sorts, husbandry, cattel, horse, &c. to build, plot, project, to make models, cast up accompts, &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined. It is reported of Philippus Bonus, that good duke of Burgundy, (by Lodovicus Vives, in *Epist.* and Pont. Heuter in his history) that the said duke, at the marriage of Eleonora, sister to the king of Portugal, at Bruges in Flanders, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tyred with cards, dice, &c. and such other domestical sports, or to see ladies dance, with some of his courtiers, he would in the evening walk disguised all about the town. It so fortuned as he was walking late one night, he found a countrey fellow dead drunk, snorting on a bulk; [b] he caused his followers to bring him to his palace, and there stripping him of his old clothes, and attiring him after the court fashion, when he waked, he and they were all ready to attend upon his excellency, perswading him he was some great duke. The poor fellow, admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those court-like pleasures; but late at night, when he was well tipled, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself: all the jest was, to see how he [c] looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly beleeved it, would not otherwise be

[a] Rerum Burgund. lib. 4. [b] Jussit hominem deferri ad palatium, et lecto ducali collocari, &c. Mirari homo, ubi se eo loci videt. [c] Quid interest, inquit Lodovicus Vives. (epist. ad Francisc. Barducem) inter diem illius et nostros aliquot annos? nihil penitus, nisi quod, &c.

perswaded; and so the jest ended. [a] Antiochus Epiphanes would often disguise himself, steal from his court, and go into merchants, goldsmiths, and other tradesmens shops, sit and talk with them, and sometimes ride, or walk alone, and fall aboard with any tinker, clown, serving man, carryer, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow mony, to see how he would look, or on set purpose lose his purse as he went, to watch who found it, and withall how he would be affected; and with such objects he was much delighted. Many such trickes are ordinarily put in practice by great men, to exhilarate themselves and others; all which are harmless jests, and have their good uses.

But, amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell idleness and melancholy, as that of study. *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium et solatium præbent, domi delectant,* &c. finde the rest in Tullie *pro Archiâ Poëtâ.* What so full of content, as to read, walk, and see maps, pictures, statues, jewels, marbles, which some so much magnifie, as those that Phidias made of old, so exquisite and pleasing to be beheld, that (as [b] Chrysostome thinketh) *if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias images, he will forget all care, or whatsoever else may molest him, in an instant!* There be those as much taken with Michael Angelo's, Raphael d'Urbino's, Francesco Francia's peeces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat architectures, devices, scutcheons, coats of arms, read such bookes, to peruse old coynes of severall sorts in a faire gallery; artificiall workes, perspective glasses, old reliques, Roman antiquities, variety of colours. A good picture is *falsa veritas, et muta poësis:* and though (as [c] Vives saith) *artificialia delectant, sed mox fastidimus,* artificiall toyes please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees,

[a] Hen. Stephan. præfat. Herodoti. [b] Orat. 12. Siquis animo fuerit afflictus aut æger, nec somnum admittens, is mihi videtur e regione stans talis imaginis, oblivisci omnium posse, quæ humanæ vitæ atrocia et difficilia accidere solent. [c] 3. De animâ.

&c. with many pretty landskips, and perspective peeces; with sight of which he was infinitely delighted, and much eased of his griefe.

> [a]Continuo eo spectaculo captus, delenito mœrore,
> Oblectabatur, in manibus tenens dei splendida dona.

Who will not be affected so in like case, or to see those well-furnished cloysters and galleries of those Roman cardinals, so richly stored with all modern pictures, old statues and antiquities? *Cum se spectando recreet simul et legendo*, to see their pictures alone, and read the description, as [b]Boissardus well adds, whom will it not affect? which Bozius, Pomponius Lætus, Marlianus, Schottus, Cavelerius, Ligorius, &c. and he himself hath well performed of late. Or in some princes cabinets, like that of the great dukes in Florence, of Felix Platerus in Basil, or noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of Sadlier of Prage, Albertus Durer, Goltzius, Urintes, &c. such pleasant peeces of perspective, Indian pictures made of feathers, China workes, frames, thaumaturgical motions, exotick toyes, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a labyrinth of worldly cares, troubles, and discontents, that will not be much lightned in his minde by reading of some inticing story, true or faigned, where, as in a glass, he shall observe what our forefathers have done, the beginnings, ruines, falls, periods of common-wealths, private mens actions displayed to the life, &c.? [c]Plutarch therefore calls them *secundas mensas et bellaria*, the secund course and junkets, because they were usually read at noblemens feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant poem, or some pleasant bewitching discourse, like that of [d]Heliodorus, *ubi oblectatio quædam placide fluit, cum hilaritate conjuncta?* Julian the Apostate was so taken with an oration of Libanius the sophister, that, as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magnâ ex parte, hesternâ die ante prandium: pransus vero sine ullâ intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing tract, which will draw his attention along with it. To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers itself, in all subjects, arts, and

[a] Iliad. 19. [b] Topogr. Rom. part. 1. [c] Quod heroum convivia legi solitæ. [d] Melanchon, de Heliodoro.

sciences, to the sweet content and capacity of the reader? In arithmetick, geometry, perspective, optick, astronomy, architecture, *sculpturâ, picturâ*, of which so many and such elaborate treatises are of late written: in mechanicks and their mysteries, military matters, navigation, [a]riding of horses, [b]fencing, swimming, gardening, planting, great tomes of husbandry, cookery, faulconry, hunting, fishing, fowling, &c. with exquisite pictures of all sports, games, and what not? In musick, metaphysicks, natural and moral philosophy, philology, in policy, heraldry, genealogy, chronology, &c. they afford great tomes, or those studies of [c]antiquity, &c. *et [d]quid subtilius arithmeticis inventionibus? quid jucundius musicis rationibus? quid divinius astronomicis? quid rectius geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that geometrical towre of Garezenda at Bologne in Italy, the steeple and clock at Strasborough, will admire the effects of art, or that engin of Archimedes to remove the earth it self, if he had but a place to fasten his instrument; *Archimedis cochlea*, and rare devises to corrivate waters, musick instruments, and trisyllable echoes again, again, and again repeated, with myriades of such: What vast tomes are extant in law, physick, and divinity, for profit, pleasure, practice, speculation, in verse or prose, &c.? their names alone are the subject of whole volumes: we have thousands of authors of all sorts, many great libraries full well furnished, like so many dishes of meat, served out for several palats; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these bookes are written, Hebrew, Greek, Syriack, Chaldee, Arabick, &c. Me thinks it would please any man to look upon a geographical map, *([e]suavi animum delectatione allicere, ob incredibilem rerum varietatem et jucunditatem, et ad pleniorem sui cognitionem excitare)* chorographical, topographical delineations; to behold, as it were, all the remote provinces, towns, cities of the world, and never to go forth of the limits of his study; to measure, by the scale and compass, their extent, distance, examine their site. Charles the great (as Platina writes) had three faire silver tables, in one of which superficies was a large map of Constantinople, in the second Rome neatly engraved, in the third an exquisite description of the whole world; and much delight he took in them. What greater pleasure can there now be,

[a] Pluvines. [b] Thibault. [c] As, in travelling, the rest go forward and look before them, an antiquary alone looks round about him, seeing things past, &c. hath a compleat horizon, Janus Bifrons. [d] Cardan. [e] Houdius, præfat. Mercatoris.

than to view those elaborate maps of Ortelius, [a] Mercator, Hondius, &c. to peruse those bookes of cities, put out by Braunus; and Hogenbergius? to read those exquisite descriptions of Maginus, Munster, Herrera, Laet, Merula, Boterus, Leander Albertus, Cambden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? those famous expeditions of Christoph. Columbus, Americus Vesputius, Marcus Polus the Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c.? those accurate diaries of Portugals, Hollanders, of Bartison, Oliver a Nort, &c. Hacluit's voyages, Pet. Martyr's Decades, Benzo, Lerius, Linschoten's relations, those Hodœporicons of Jod. a Meggen, Brocarde the monke, Bredenbachius, Jo. Dublinius, Sands, &c. to Jerusalem, Egypt, and other remote places of the world? those pleasant itineraries of Paulus Hentzerus, Jodocus Sincerus, Dux Polonus, &c. to read Bellonius observations, P. Gillius his surveys; those parts of America, set out, and curiously cut in pictures, by Fratres a Bry. To see a well cut herbal, herbs, trees, flowers, plants, all vegetalls, expressed in their proper colours to the life, as that of Matthiolus upon Dioscorides, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty herball of Besler of Noremberge, wherein almost every plant is to his own bigness. To see birds, beasts, and fishes of the sea, spiders, gnats, serpents, flyes, &c. all creatures set out by the same art, and truly expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by Ælian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvianus, &c. [b] *Arcana cœli, naturæ secreta, ordinem universi scire, majoris felicitatis et dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be than the mathematicks, theorick, or practick parts? as to survey land, make maps, models, dials, &c. with which I was ever much delighted my self. *Talis est mathematum pulchritudo,* (saith [c] Plutarch) *ut his indignum sit divitiarum phaleras istas et bullas et puellaria spectacula comparari;* such is the excellency of these studies, that all those ornaments and childish bubbles of wealth are not worthy to be compared to them: *crede mihi,* ([d] saith one) *extingui dulce erit mathematicarum artium studio;* I could even live and dye with such meditations, [e] and take more delight, true content of minde in them, than thou hast in all thy wealth and sport, how rich soever thou art. And, as [f] Cardan well secunds me, *honorificum*

[a] Atlas Geog. [b] Cardan. [c] Lib. de cupid. divitiarum. [d] Leon. Diggs, præfat. ad perpet. prognost. [e] Plus capio voluptatis, &c. [f] In Hyperchen. divis. 3.

magis est et gloriosum hæc intelligere, quam provinciis præesse, formosum aut ditem juvenem esse. The like pleasure there is in all other studies, to such as are truly addicted to them: [a]*ea suavitas*, (one holds) *ut, cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetness, which, as Circe's cup, bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, dayes, and nights, spent in the voluminous treatises written by them; the same content. [b]Julius Scaliger was so much affected with poetry, that he brake out into a pathetical protestation, he had rather be the author of 12 verses in Lucian, or such an ode in [c]Horace, than emperour of Germany. [d]Nicholas Gerbelius, that good old man, was so much ravished with a few Greek authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atque Indis omnibus evimus ditiores*, we shall be richer than all the Arabick or Indian princes; of such [e]esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two doting Stoicks, (he was so much enamoured on their workes) before any prince or general of an army; and Orontius the mathematician so far admires Archimedes, that he calls him, *divinum et homine majorem*, a petty god, more than a man; and well he might, for ought I see, if you respect fame or worth. Pindarus of Thebes is as much renowned for his poems, as Epaminondas, Pelopidas, Hercules, or Bacchus, his fellow citizens, for their warlike actions; *et si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt*: (as Cardan notes) Aristotle is more known than Alexander; for we have a bare relation of Alexander's deeds; but Aristotle *totus vivit in monumentis*, is whole in his workes: yet I stand not upon this; the delight is it, which I aim at; so great pleasure, such sweet content there is in study. [f]King James, 1605, when he came to see our university of Oxford, and, amongst other edifices, now went to view that famous library, renewed by S[r]. Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a king, I would be a university man; [g]*and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be*

[a] Cardan. præfat. rerum variet. [b] Poëtices lib. [c] Lib. 3. Ode 9. Donec gratus eram tibi, &c. [d] De Peloponnes. lib. 6. descrip. Græc. [e] Quos si integros haberemus, Dii boni! quas opes, quos thesauros teneremus! [f] Isaac Wake, musæ regnantes. [g] Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere.

chained together with so many good authors, et mortuis magistris. So sweet is the delight of study, the more learning they have, (as he that hath a dropsie, the more he drinks, the thirstier he is) the more they covet to learn; and the last day is *prioris discipulus;* harsh at first learning is; *radices amaræ,* but *fructus dulces,* according to that of Isocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius, the keeper of the library at Leyden in Holland, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. [a] *I no sooner* (saith he) *come into the library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is Idleness the mother of ignorance, and Melancholy her self; and in the very lap of eternity, amongst so many divine soules, I take my seat, with so lofty a spirit and sweet content, that I pitty all our great ones, and rich men, that know not this happiness.* I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of libraries and bookes, how they neglect and contemn so great a treasure, so inestimable a benefit, as Æsop's cock did the jewell he found in the dunghil; and all through errour, ignorance, and want of education. And 'tis a wonder withall to observe how much they will vainly cast away in unnecessary expences, *quot modis pereant* (saith [b] Erasmus) *magnatibus pecuniæ, quantum absumant alea, scorta, compotationes, profectiones non necessariæ, pompæ, bella quæsita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, lawsutes, vain building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well-minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or inlargement of such a work, be it college, lecture, library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already with such cost and care erected, utterly ruined, demolished, or otherwise employed; for they repine, many, and grudge at such gifts and revenews so bestowed: and therefore it were in vain, as Erasmus well notes, *vel ab his, vel a negotiatoribus qui se Mammonæ dediderunt; improbum fortasse tale officium exigere,* to solicit or ask any thing of such men (that are, likely, damn'd to riches) to this purpose. For my part, I pitty these men; *stultos jubeo esse libenter;* let

[a] Epist. Primiero. Plerumque in quâ simulac pedem posui, foribus pessulum obdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum parens est ignavia, imperitia nutrix; et in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me miserat qui felicitatem hanc ignorant. [b] Chil. 2. Cent. 1. adag. 1.

them go as they are, in the catalogue of Ignoramus. How much, on the other side, are we all bound, that are schollars, to those munificent Ptolemies, bountifull Mæcenases, heroicall patrons, divine spirits,——[a]*qui nobis hæc otia fecerunt? namque erit ille mihi semper Deus*——that have provided for us so many well furnished libraries, as well in our publike academies in most cities, as in our private colleges? How shall I remember [b]S^r. Thomas Bodley, amongst the rest, [c]Otho Nicholson, and the right reverend John Williams lord bishop of Lincoln, (with many other pious acts) who, besides that at S^t. John's college in Cambridge, that in Westminster, is now likewise in *fieri* with a library at Lincoln (a noble president for all corporate towns and cities to imitate) *O quem te memorem, vir illustrissime? quibus elogiis?* but to my task again.

Whosoever he is, therefore, that is overrun with solitariness, or carryed away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy than this of study, to compose himself to the learning of some art or science: provided alwayes that his malady proceed not from overmuch study; for in such cases he adds fuel to the fire; and nothing can be more pernicious. Let him take heed he do not overstretch his wits, and make a skeleton of himself; or such inamoratoes as read nothing but play-bookes, idle poems, jests, Amadis de Gaul, the Knight of the Sun, the Seaven Champions, Palmerin de Oliva, Huon of Burdeaux, &c. Such many times prove in the end as mad as Don Quixote. Study is only prescribed to those that are otherwise idle, troubled in minde, or carryed headlong with vain thoughts and imaginations, to distract their cogitations, (although variety of study, or some serious subject, would do the former no harm) and divert their continuall meditations another way. Nothing in this case better than study; *semper aliquid memoriter ediscant*, saith Piso; let them learn something without book, transcribe, translate, &c. read the scriptures, which Hyperius *(lib. 1. de quotid. script. lec. fol. 77)* holds available of it self: [d]*the minde is erected thereby from all worldly cares, and hath much quiet and tranquillity*: for, as [e]Austin well hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior*: 'tis the best

[a] Virg. eclog. 1. [b] Founder of our publike library in Oxon. [c] Ours in Christ-church, Oxon. [d] Animus levatur inde a curis, multâ quiete et tranquillitate fruens. [e] Ser. 38. ad Fratres Erem.

nepenthes, surest cordiall, sweetest alterative, present'st diverter: for neither, as [a] Chrysostome well adds, *those boughs and leaves of trees which are plashed for cattel to stand under in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate and comfort a distressed soule, in sorrow and affliction.* Paul bids *pray continually; quod cibus corpori, lectio animæ facit*, saith Seneca; as meat is to the body, such is reading to the soule. [b] *To be at leasure without bookes is another hell, and to be buried alive.* [c] Cardan calls a library the physick of the soule; [d] *divine authors fortifie the minde, make men bold and constant; and* (as Hyperius adds) *godly conference will not permit the minde to be tortured with absurd cogitations.* Rhasis injoyns continuall conference to such melancholy men, perpetuall discourse of some history, tale, poem, news, &c. *alternos sermones edere ac bibere, æque jucundum quam cibus, sive potus*, which feeds the minde, as meat and drink doth the body, and pleaseth as much: and therefore the said Rhasis, not without good cause, would have some body still talk seriously, or dispute with them, and sometimes [e] *to cavil and wrangle* (so that it break not out to a violent perturbation); *for such altercation is like stirring of a dead fire, to make it burn afresh:* it whets a dull spirit, *and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with.* [f] Ferdinand and Alphonsus, kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physick would take place. [g] Camerarius relates as much of Laurence Medices. Heathen philosophers are so full of divine precepts in this kinde, that, as some think, they alone are able to setle a distressed minde——

([h] Sunt verba et voces, quibus hunc lenire dolorem, &c.)

Epictetus, Plutarch, and Seneca. *Qualis ille! quæ tela*, saith Lipsius, *adversus omnes animi casus, administrat, et ipsam mortem! quomodo vitia eripit, inferi virtutes!* When I read Seneca, [i] *me thinks I am beyond all humane fortunes, on the top of an hill above mortality.* Plutarch saith as much of

[a] Hom. 4. de pœnitentiâ. Nam neque arborum comæ, pro pecorum uiguriis fractæ, meridie per æstatem optabilem exhibentes umbram, oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur et recreat. [b] Otium sine libris mors est, et vivi hominis sepultura. Seneca. [c] Cap. 99. l. 57. de rer. var. [d] Fortem reddunt animum et constantem; et pium colloquium non permittit animum absurdâ cogitatione torqueri. [e] Altercationibus utuntur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat, et tristatur in iis. [f] Bodin. præfat. ad meth. hist. [g] Operum subcis. cap. 15. [h] Hor. [i] Fatendum est, cacumine Olympi constitutus mihi videor, supra ventos et procellas, et omnes res humanas.

Homer; for which cause, belike, Niceratus, in Xenophon, was made by his parents to con Homer's Iliads and Odysses without book, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by philosophy, what shall be had from divinity? What shall Austin, Cyprian, Gregory, Bernard's divine meditations, afford us?

> Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
> Plenius et melius Chrysippo et Crantore dicunt.

Nay what shall the scripture it self, which is like an apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c.? *Every disease of the soule*, saith [a]Austin, *hath a peculiar medicine in the scripture; this only is required, that the sick man take the potion which God hath already tempered.* [b]Gregory calls it *a glass wherein we may see all our infirmities; ignitum colloquium*, Psalm 119. 140; [c]Origen, a charm. And therefore Hierom prescribes Rusticus the monke, [d]*continually to read the scripture, and to meditate on that which he hath read; for, as mastication is to meat, so is meditation on that which we read.* I would, for these causes, wish him that is melancholy, to use both humane and divine authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts; to study the art of memory, Cosmus Rosselius, Pet. Ravennas, Sckenkelius detectus, or practice brachygraphy, &c. that will ask a great deal of attention: or let him demonstrate a proposition in Euclid in his five last bookes, extract a square root, or study algebra; than which, as [e]Clavius holds, *in all humane disciplines, nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easy withall, and full of delight, omnem humanum captum superare videtur.* By this meanes you may define *ex ungue leonem*, as the diverb is, by his thumb alone the bigness of Hercules, or the true dimensions of the great [f]Colossus, Solomon's temple, and Domitian's amphitheater, out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varyed, that the words complicated and

[a] In Ps. 36. Omnis morbus animi in scripturâ habet medicinam; tantum opus est, ut qui sit æger, non recuset potionem quam Deus temperavit. [b] In moral. Speculum quo nos intueri possimus. [c] Hom. 28. Ut incantatione virus fugatur, ita lectione malum. [d] Iterum atque iterum moneo, ut animam sacræ scripturæ lectione occupes. Mastica divinum pabulum meditatio. [e] Ad. 2. definit. 2. elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa et recondita, tantâ nihilominus facilitate et voluptate, ut, &c. [f] Which contained 1080000 weight of brass.

deduced thence will not be contained within the compass of the firmament; ten words may be varyed 40320 severall wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth: some say 148456800000000, *assignando singulis passum quadratum*; how many men, supposing all the world as habitable as France, as fruitfull, and so long lived, may be born in 60000 yeares; and so may you demonstrate, with [a] Archimedes, how many sands the mass of the whole world might contain, if all sandy, if you did but first know how much a small cube as big as a mustard-seed might hold; with infinite such. But, in all nature, what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth, the bigness, thickness, compass of the firmament, each star, with their diameters and circumference, apparent *area*, *superficies*, by those curious helps of glasses, astrolabes, sextants, quadrants, of which Tycho Brahe in his mechanicks, opticks ([b] divine opticks) arithmetick, geometry, and such like arts and instruments? What so intricate, and pleasing withall, as to peruse and practise Heron Alexandrinus workes, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *Jordani Nemorarii de ponderibus proposit.* 13. that pleasant tract of Machometes Bragdedinus *de superficierum divisionibus*, Apollonius Conicks, or Commandinus labours in that kinde, *de centro gravitatis*, with many such geometricall theorems, and problems? Those rare instruments and mechanical inventions of Jac. Bessonus, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon in his tract *de [c] Secretis artis et naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art, and to flye in the ayr, to make severall cranes and pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, mills to move themselves, Archytas dove, Albertus brasen head, and such thaumaturgical workes; but especially to do strange miracles by glasses, of which Proclus and Bacon writ of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent bodies, by cylinders and concaves, to walk in the ayr, *ut veraciter videant* (saith Bacon) *aurum et argentum, et quicquid aliud volunt, et, quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by Baptista Porta and Galileus, and much more is promised by Maginus and Midorgius, to be performed in this kinde. Otacousticons

[a] Vide Clavium. in com. de Sacrobosco. [b] Distantias cœlorum sola optica dijudicat. [c] Cap. 4 et 5.

some speak of, to intend hearing, as the other do sight; Marcellus Vrencken, an Hollander, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero horizonte sint*. But our alchymists, me thinks, and Rosie-cross men afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange workes than Geber, Lullius, Bacon, or any of those ancients. Crollius hath made, after his master Paracelsus, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder than any gunpowder; Cornelius Dribble a perpetuall motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, winde, snow, thunder, lightning, &c. those strange fire-workes, divelish pettards, and such like warlike machinations derived hence, of which read Tartalea and others. Ernestus Burgravius, a disciple of Paracelsus, hath published a discourse, in which he specifies a lamp to be made of mans blood, *lucerna vitæ et mortis index*, so he terms it, which, chymically prepared 40 dayes, and afterward kept in a glass, shall shew all the accidents of this life; *si lampas hic clarus, tunc homo hilaris et sanus corpore et animo; si nebulosus et depressus, male afficitur; et sic pro statu hominis variatur, unde sumptus sanguis*; and, which is most wonderful, it dyes with the party; *cum homine perit, et evanescit*; the lamp, and the man whence the blood was taken, are extinguished together. The same author hath another tract of Mumia (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *alexipharmacum* (of which Roger Bacon of old, in his *Tract. de retardandâ senectute)* to make a man yong again, live three or four hundred yeares: besides panaceas, martial amulets, *unguentum armarium*, balsoms, strange extracts, elixars, and such like magico-magnetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments; or, if a man be more mathematically given, to calculate, or peruse Napier's *Logarithmes*, or those tables of artificiall [a] sines and tangents, not long since set out by mine old collegiate good friend, and late fellow student of Christ-church in Oxford, [b] M[r]. Edmund Gunter, which will perform that by addition and subtraction only, which heretofore Regiomontanus tables did by multiplication and division, or those elaborate conclu-

[a] Printed at London, anno 1620.

[b] Late astronomy-reader at Gresham college.

sions of his [a] sector, quadrant, and cross-staffe? Or let him that is melancholy calculate spherical triangles, square a circle, cast a nativity, which howsoever some tax, I say with [b] Garcæus, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an ephemerides, read Suisset the calculators workes, Scaliger *de emendatione temporum*, and Petavius his adversary, till he understand them, peruse subtil Scotus and Suarez metaphysicks, or school divinity, Occam, Thomas, Entisberus, Durand, &c. If those other do not affect him, and his meanes be great, to employ his purse and fill his head, he may go finde the philosophers stone; he may apply his minde, I say, to heraldry, antiquity, invent impreses, emblemes; make epithalamiums, epitaphs, elegies, epigrams, *palindroma epigrammata*, anagrams, chronograms, acrosticks upon his friends names: or write a comment on Martianus Capella, Tertullian *de pallio*, the Nubian geography, or upon *Ælia Lælia Crispis*, as many idle fellowes have assayed; and rather than do nothing, vary a [c] verse a thousand waves with Putean, so torturing his wits, or as Rainnerus of Luneburge, [d] 2150 times in his *Proteus Poëticus*, or Scaliger, Chrysolithus, Cleppisius, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus a Vega, *cogi debent*, *l.* 5. *c.* 14. upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as are our publike university exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary employment so throughly affect a student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hinderance, he may not omit.

Now for women, instead of laborious studies, they have curious needle-workes, cut workes, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, cushions, carpets, chairs, stools, *(for she eats not the bread of idleness*, Prov. 31. 27. *quæsivit lanam et linum)* confections, conserves, distillations, &c. which they shew to strangers.

[a] Printed at London by William Jones, 1623.
[b] Præfat. Meth. Astrol.
[c] Tot tibi sunt dotes, virgo, quot sidera cœlo.
[d] Da, pie Christe, urbi bona sit pax tempore nostro.

[a] Ipsa comes præsesque operis venientibus ultro
Hospitibus monstrare solet, non seguiter horas
Contestata suas, sed nec sibi deperiisse.

Which to her guests she shews, with all her pelf:
"Thus far my maids: but this I did myself."

This they have to busie themselves about, houshold offices, &c. [b] neat gardens, full of exotick, versicolour, diversly varied, sweet smelling flowers, and plants in all kindes, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. Old folkes have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many *paternosters*, *avemaries*, *creeds*, if it were not prophane and superstitious. In a word, body and minde must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtyred, it tyres the minde. The minde oppresseth the body, as with students it oftentimes falls out, who (as [c] Plutarch observes) have no care of the body, *but compel that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is etherial. But as the oxe, tyred, told the camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot (which by-and-by, the oxe being dead, fell out), the body may say to the soule, that will give him no respite, or remission: a little after, an ague, vertigo, consumption seiseth on them both; all his study is omitted, and they must be compelled to be sick together.* He that tenders his own good estate, and health, must let them draw with equal yoke, both alike, [d] *that so they may happily enjoy their wished health.*

[a] Cholonerus, lib. 9. de Rep. Ang. [b] Hortus coronarius, medicus, et culinarius, &c. [c] Tom. 1 de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali, terrestrem æthereæ æqualem præstare industriam. Cæterum ut camelo usu venit, quod ei bos prædixerat, cum eidem servirent domino, et parte oneris levare illum camelus recusasset, paullo post et ipsius cutem, et totum onus cogentur gestare (quod mortuo bove impletum), ita animo quoque contingit, dum defatigato corpori, &c. [d] Ut pulchram illam et amabilem sanitatem præstemus.

MEMB. V.

Waking and terrible dreames rectified.

AS waking, that hurts, by all meanes must be avoided, so sleep, which so much helps, by like wayes, [a] *must be procured, by nature or art, inward or outward medicines, and be protracted longer than ordinary, if it may be, as being an especiall help.* It moistens and fattens the body, concocts, and helps digestion, as we see in dormice, and those Alpine mice that sleep all winter, (which Gesner speaks of) when they are so found sleeping under the snow in the dead of winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limbs after long work.

> [b] Somne, quies rerum, placidissime, Somne, deorum,
> Pax animi, quem cura fugit, qui corpora, duris
> Fessa ministeriis, mulces, reparasque labori.
>
> Sleep, rest of things, O pleasing deity,
> Peace of the soule, which cares dost crucifie,
> Weary bodies refresh and mollifie.

The chiefest thing in all physick [c] Paracelsus calls it, *omnia arcana gemmarum superans et metallorum.* The fittest time is [d] *two or three hours after supper, when as the meat is now setled at the bottom of the stomach; and 'tis good to lye on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him, as a fire doth a kettle, that is put to it. After the first sleep, 'tis not amiss to lye on the left side, that the meat may the better descend,* and sometimes again on the belly, but never on the back. Seaven or eight hours is a competent time for a melancholy man to rest, as Crato thinks; but, as some do, to lye in bed, and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, it's best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith Boissardus, in his Tract *de magid, cap.* 4.)

[a] Interdicendæ vigiliæ; somni paullo longiores conciliandi. Altomarus, cap. 7. Somnus supra modum prodest, quovis modo conciliandus, Piso. [b] Ovid.
[c] In Hippoc. Aphoris. [d] Crato, cons. 21. lib. 2. Duabus aut tribus horis post cœnam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub ventriculo quiescat, non gravans, sed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum, quiescendum latere sinistro, &c.

multos ita fasciuari, ut noctes integras exigant insomnes, summâ inquietudine animorum et corporum: many cannot sleep for witches and fascinations, which are too familiar in some places: they call it, *dare alicui malam noctem.* But the ordinary causes are heat and dryness, which must first be removed. [a] A hot and dry brain never sleeps well: griefe, feares, cares, expectations, anxieties, great businesses, (*[b] in aurem utramque oliose ut dormias*) and all violent perturbations of the minde, must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, feare, any way troubled in minde, or goes to bed upon a full [c] stomach, may never hope for quiet rest in the night. *Nec enim meritoria somnos admittunt,* as the [d] poet saith: inns and such like troublesome places are not for sleep; one calls ostler, another tapster; one cryes and shouts, another sings, whoups, hollows,

—— [e] absentem cantat amicam,
Multâ prolutus vappâ, nauta atque viator.

Who, not accustomed to such noyses, can sleep amongst them? He that will intend to take his rest, must go to bed *animo securo, quieto, et libero,* with a [f] secure and composed minde, in a quiet place;

(Omnia noctis erunt placidâ compostâ quiete)

and if that will not serve, or may not be obtained, to seek then such meanes as are requisite: to lye in clean linnen and sweet; before he goes to bed, or in bed, to hear [g] *sweet musick,* (which Ficinus commends, *lib. 1. cap. 24)* or (as Jobertus, *med. pract. lib. 3. cap. 10)* [h] *to read some pleasant author till he be asleep, to have a bason of water still dropping by his bed side,* or to lye near that pleasant murmur, [i] *lene sonantis aquæ,* some flood-gates, arches, falls of water, like London bridge, or some continuate noyse which may benumm the senses. *Lenis motus, silentium, et tenebræ, tum et ipsa voluntas, somnos faciunt;* as a gentle noyse to some procures sleep, so, which Bernardius Telesius *(lib. de somno)* well observes, silence in a dark room, and the will it self, is most available to others. Piso commends frications, Andrew Borde a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a toast and a nutmeg, or a posset of the same, which many use in a morning, but, me thinks, for such as have dry brains, are much more proper at

[a] Sæpius accidit melancholicis, ut, nimium exsiccato cerebro vigiliis, attenuetur. Ficinus, lib. 1. cap. 29. [b] Ter. [c] Ut sis nocte levis, sit tibi cœna brevis. [d] Juven. Sat. 3. [e] Hor. Ser. lib. 1. Sat. 5. [f] Sopitis curis omnibus, quantum fieri potest, una cum vestibus, &c. Kirkat. [g] Ad horam somni, aures suavibus cantibus et sonis delinire. [h] Lectio jucunda, aut animo, ad quem attentior animus convertitur; aut aqua ab alto in subjectam pelvim delabatur, &c. [i] Ovid.

night. Some prescribe a [a] sup of vinegar as they go to bed, a spoonfull saith Aëtius, *Tetrabib. lib. 3. ser. 2. cap. 10. lib. 6. cap. 10.* Ægineta, *lib. 3. cap. 14.* Piso, *a little after meat,* [b] *because it rarifies melancholy, and procures an appetite to sleep.* Donat. ab Altomar. *cap. 7,* and Mercurialis, approve of it, if the malady proceed from the [c] spleen. Sallust Salvian. *(lib. 2. cap. 1. de remed.)* Hercules de Saxoniâ, *(in Pan.)* Ælianus Montaltus, *(de morb. capitis, cap. 28. de Melanc.)* are altogether against it. Lod. Mercatus *(de inter. Morb. cau. lib. 1. cap. 17)* in some cases doth allow it. [d] Rhasis seems to deliberate of it: though Simeon commend it (in sawce peradventure) he makes a question of it: as for baths, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, [e] I shall speak of them elsewhere. If in the midst of the night they lye awake, which is usuall, to toss and tumble, and not sleep, [f] Ranzovius would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) about the chamber, and then go to bed again.

Against fearfull and troublesome dreames, *incubus*, and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no hare, venison, beef, &c. not to lye on his back, not to meditate or think in the day time of any terrible objects, or especially talk of them before he goes to bed. For, as he said in Lucian, after such conference, *Hecatas somniare mihi videor,* I can think of nothing but hobgoblins: and, as Tullie notes, [g] *for the most part our speeches in the day time cause our phantasie to work upon the like in our sleep;* which Ennius writes of Homer:

> Et canis in somnis leporis vestigia latrat:

as a dog dreams of an hare, so do men, on such subjects they thought on last.

> Somnia, quæ mentes ludunt volitantibus umbris,
> Nec delubra deûm, nec ab æthere numina mittunt,
> Sed sibi quisque facit, &c.

For that cause, when [h] Ptolemy king of Egypt had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him,

[a] Aceti sorbitio. [b] Attenuat melancholiam, et ad concilliandum somnum juvat. [c] Quod lieni acetum conveniat. [d] Cont. 1. tract. 9. meditandum de aceto. [e] Sect. 5. memb. 1. Subsect. 6. [f] Lib. de sanit. tuendâ. [g] In Som. Scip. Fit enim fere ut cogitationes nostræ et sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissime vigilans solebat cogitare et loqui. [h] Aristæ hist.

[a] *The best way was to have divine and celestiall meditations, and to use honest actions in the day time.* [b] Lod. Vives *wonders how schoolmen could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long.* They had need, amongst the rest, to sacrifice to God Morpheus, whom [c] Philostratus paints in a white and black coat, with a horn and ivory box full of dreames, of the same colours, to signify good and bad. If you will know how to interpret them, read Artemidorus, Sambucus, and Cardan: but how to help them, [d] I must referr you to a more convenient place.

MEMB. VI. SUBSECT. I.

Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his griefe to a friend, &c.

WHOSOEVER he is, that shall hope to cure this malady in himself or any other, must rectifie these passions and perturbations of the minde; the chiefest cure consists in them. A quiet minde is that *voluptas*, or *summum bonum* of Epicurus; *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soule, is the only pleasure of the world, as Seneca truly recites his opinion, not that of eating and drinking, which injurious Aristotle maliciously puts upon him, and for which he is still mistaken, *male audit et vapulat*, slandred without a cause, and lashed by all posterity. [e] *Feare and sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope:* [f] *vain terrour, bad objects, are to be removed, and all such persons in whose companies they be not well pleased.* Gualter Bruel, Fernelius, *consil.* 43. Mercurialis, *consil.* 6. Piso, Jacchinus, *cap.* 15. *in* 9 Rhasis, Capivaccius, Hildesheim, &c. all inculculate this as an especiall meanes of their cure, that their *mindes be quietly pacified, vain conceits diverted, if it be possible, with terrours, cares,* [g] *fixed studies, cogitations, and whatsoever it is that shall any way molest or trou-*

[a] Optimum de cœlestibus et honestis meditari, et ea facere. [b] Lib. 5. de causis corr. art. Tam mira monstra *quæstionum* sæpe nascuntur *inter eos*, ut *miror* eos interdum in somniis non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ. [c] Icon. lib. 1. [d] Sect. 5. Memb. 1. Subs. 6.
[e] Animi perturbationes summe fugiendæ, metus potissimum et tristitia; eorumque loco, animus demulcendus hilaritate, animi constantiâ, bonâ spe; removendi terrores, et eorum consortium quos non probant. [f] Phantasiæ eorum placide subvertendæ, terroresq ab animo removendi. [g] Ab omni fixâ cogitatione quovis modo avertantur.

ble the soule, because that otherwise there is no good to be done. [a]*The bodies mischiefes*, as Plato proves, *proceed from the soule: and if the minde be not first satisfied, the body can never be cured.* Alcibiades raves (saith [b]Maximus Tyrius), and is sick; his furious desires carry him from Lyceus to the pleading place, thence to the sea, so into Sicily, thence to Lacedæmon, thence to Persia, thence to Samos, then again to Athens; Critias tyrannizeth over all the city; Sardanapalus is love-sick; these men are ill-affected all, and can never be cured, till their mindes be otherwise qualified. Crato therefore, in that often cited counsell of his for a noble man his patient, when he had sufficiently informed him in dyet, ayr, exercise, Venus, sleep, concludes with these as matters of greatest moment: *quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. [c]*For anger stirs choler, heats the blood and vital spirits: sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dryes up the temperature, and perverts the understanding:* feare dissolves the spirits, infects the heart, attenuates the soule: and for these causes all passions and perturbations must, to the uttermost of our power, and most seriously, be removed. Ælianus Montaltus attributes so much to them, [d]*that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their mindes. Galen, the common master of them all, from whose fountain they fetch water, brags *(lib. 1. de san. tuend.)* that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right setling alone of their mindes.

Yea, but you will here inferr, that this is excellent good indeed, if it could be done; but how shall it be effected, by whom, what art, what meanes? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary: all men are subject to passions, and melancholy above all others, as being distempered by their innate humours, abundance of choler adust,

[a] Confta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest. Charmid. [b] Disputat. an morbi graviores corporis an animi. Renoldo interpret. Ut parum absit a furore, rapitur a Lyceo in concionem, a concione ad mare, a mari in Siciliam, &c. [c] Ira bilem movet, sanguinem adurit, vitales spiritus accendit; mœstitia universum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem hæc omnia prorsus vitanda sunt, et pro virili fugienda. [d] De mel. c. 26. Ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.

weakness of parts, outward occurrences; and how shall they be avoided? The wisest men, greatest philosophers, of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf: such as are sound in body and minde, stoicks, heroes, Homer's gods, all are passionate, and furiously carryed sometimes; and how shall we that are already crased, *fracti animis*, sick in body, sick in minde, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not denye but our passions are violent, and tyrannize over us; yet there be meanes to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends will but use their honest endeavours, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the patient himself the first and chiefest remedy must be had; for, if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obsta: Give not water passage, no not a little*, Eccles. 25. 25. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, [a] *by all possible meanes he must withstand it, expell those vain, false, frivolous imaginations, absurd conceits, faigned feares and sorrows, (from which*, saith Piso, *this disease primarily proceeds, and takes his first occasion or beginning) by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever, to make a suddain alteration of them.* Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a suddain, curb himself in, and, as [b] Lemnius adviseth, *strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his minde, most*

[a] Pro viribus annitendum in prædictis, tum in aliis, a quibus malum, velut a primariâ causâ, occasionem nactum est; imaginationes absurdæ falsæque et mœstitia quæcunque subierit, propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subito facere. [b] Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, et summâ curâ obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio et amabiles, sed quæ adeo convalescunt, ut nullâ ratione excuti queant.

pleasing and amiable at first, but bitter as gaul at last, and so head-strong, that, by no reason, art, counsell, or perswasion, they may be shaken off. Though he be far gone, and habituated unto such phantasticall imaginations, yet (as [a] Tullie and Plutarch advise) let him oppose, fortifie, or prepare himself against them, by premeditation, reason, or (as we do by a crooked staff) bend himself another way.

> [b] Tu tamen interea effugito quæ tristia mentem
> Solicitant; procul esse jube curasque metumque
> Pallentem, ultrices iras; sint omnia læta.
>
> In the mean time expell them from thy minde,
> Pale feares, sad cares, and griefes, which do it grind,
> Revengeful anger, pain and discontent:
> Let all thy soule be set on merriment.
>
> Curas tolle graves: irasci crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone and please his minde with fond imaginations, let him by all meanes avoid it; 'tis a bosom enemy; 'tis delightsome melancholy, a friend in shew, but a secret divel, a sweet poyson; it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a gnat flyes about a candle so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill dyet, bad ayr, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy against all corruption, if* (as [c] Roger Bacon hath it) *we could but moderate our selves in those six non-natural things.* [d] *If it be any disgrace, abuse, temporall loss, calumny, death of friends, imprisonment, banishment, be not troubled with it; do not feare, be not angry, grieve not at it, but with all courage sustain it.* (Gordonius, *lib.* 1. *c.* 15. *de conser. vit.*) *Tu contra audentior ito.* [e] If it be sickness, ill success, or any adversity, that hath caused it, oppose an invincible courage; *fortifie thy self by God's word; or otherwise, mala bonis persuadenda;* set

[a] Tusc. ad Apollonium. [b] Fracastorius. [c] Epist. de secretis artis et naturæ, cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus. [d] Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec irascaris, nec timeas, nec doleas, sed cum summâ præsentiâ hæc sustineas. [e] Quod si incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas: Dei verbo ejusque fiduciâ te suffulcias, &c. Lemnius, lib. 1. c. 16.

prosperity against adversity: as we refresh our eys by seeing some pleasant meadow, fountain, picture, or the like, recreate the minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferr again, *facile consilium damus aliis*, we can easily give counsell to others; every man, as the saying is, can tame a shrew, but he that hath her: *si hic esses, aliter sentires*; if you were in our miserie, you would finde it otherwise; 'tis not so easily performed. We know this to be true; we should moderate ourselves; but we are furiously carryed; we cannot make use of such precepts; we are overcome, sick, *male sani*, distempered, and habituated in these courses; we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melancholy man not to feare, not to be sad: 'tis within his blood, his brains, his whole temperature: it cannot be removed. But he may chuse whether he will give way too far unto it; he may in some sort correct himself. A philosopher was bitten with a mad dog; and, as the nature of that disease is to abhorr all waters, and liquid things, and to think still they see the picture of a dog before them, he went, for all this, *reluctante se*, to the bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit: *quid cani cum balneo?* what should a dog do in a bath? a meer conceit. Thou thinkest thou hearest and seest divels, black men, &c. 'tis not so; 'tis thy corrupt phantasie; setle thine imagination; thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn: perswade thy self 'tis no such matter: this is feare only, and vain suspition. Thou art discontent, thou art sad and heavy, but why? upon what ground? consider of it: thou art jealous, timorous, suspitious; for what cause? examine it throughly; thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thy self, when it is past. Rule thy self then with reason; satisfie thy self; accustome thy self; wean thy self from such fond conceits, vain feares, strong imaginations, restless thoughts. Thou maist do it: *est in nobis assuescere* (as Plutarch saith): we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus, obtinuit* (as [a] Seneca saith): *nulli tam feri affectus, ut non disciplinâ perdomentur:* whatsoever the will desires, she may command: no such cruel affections, but by discipline they

[a] Lib. 2. de irâ.

may be tamed. Voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull jade, thou wilt reform it; feare of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections. [a] *As, in a city,* (saith Melancthon) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compell them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions.* If appetite will not obey, let the moving faculty over-rule her; let her resist and compell her to do otherwise. In an ague, the appetite would drink; sore eys that itch, would be rubbed; but reason saith no; and therefore the moving faculty will not do it. Our phantasie would intrude a thousand feares, suspitions, chimæras upon us; but we have reason to resist; yet we let it be overborne by our appetite. [b] *Imagination enforceth spirits, which by an admirable league of nature compell the nerves to obey, and they our severall limbs:* we give too much way to our passions. And as, to him that is sick of an ague, all things are distasteful and unpleasant, *non ex cibi vitio,* saith Plutarch, not in the meat, but in our taste; so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspition, and the like; we pull these mischiefes upon our own heads.

If then our judgement be so depraved, our reason overruled, will precipitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our miserie to some friend, not to smother it up in our own breast; *alitur vitium, crescitque, tegendo, &c.* and that which was most offensive to us, a cause of feare and griefe, *quod nunc te coquit,* another hell; for

> [c] Strangulat inclusus dolor, atque exæstuat intus,

griefe concealed strangles the soule; but when as we shall but impart it to some discreet, trusty, loving friend, it is [d] instantly removed by his counsell happily, wisdome, perswasion, advice,

[a] Cap. 8. de affect anim. Ut in civitatibus contumaces, qui non cedunt politico imperio, vi coërcendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coërcenda sunt ne ruant in quod affectus impellat; et locomotiva, quæ herili imperio obtemperat, alteri resistat. [b] Imaginatio impellit spiritus, et inde nervi moventur, &c. et obtemperant imaginationi et appetitui mirabili fœdere, ad exsequendum quod jubent. [c] Ovid. Trist. lib. 5. [d] Participes inde calamitatis nostræ sunt; et, velut exoneratâ in nos sarcinâ, onere levamur. Arist. Eth. lib. 9.

his good meanes, which we could not otherwise apply unto our selves. A friends counsell is a charm; like mandrake wine, *curas sopit*; and as a [a] bull that is tyed to a fig-tree, becomes gentle on a suddain (which some, saith [b] Plutarch, interpret of good words), so is a savage, obdurate heart mollified by faire speeches. *All adversity findes ease in complaining* (as [c] Isidore holds); *and 'tis a solace to relate it:*

[d] Ἀγαθὴ δὲ παραιφασις ἐστιν ἑταίρου.

friends confabulations are comfortable at all times, as fire in winter, shade in summer; *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst. Democritus collyrium is not so soveraign to the eys, as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other, like ivy and a wall, which [e] Camerarius hath well illustrated in an emblem. *Lenit animum vel simplex sæpe narratio*, the simple narration many times easeth our distressed minde; and in the midst of greatest extremities, so divers have been relieved, by [f] exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent; he pacifies our mindes; he will ease our pain, asswage our anger. *Quanta inde voluptas! quanta securitas!* Chrysostome adds: what pleasure! what security by that meanes! *Nothing so available, or that so much refresheth the soule of man.* Tullie, as I remember, in an epistle to his dear friend Atticus, much condoles the defect of such a friend. [g] *I live here* (saith he) *in a great city, where I have a multitude of acquaintance, but not a man of all that company, with whom I dare familiarly breathe, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden myself of in a walking discourse.* The like peradventure may he and he say with that old man in the comœdy,

> Nemo est meorum amicorum hodie,
> Apud quem expromere occulta mea audeam:

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend,

[h] Semper habens Pyladen aliquem, cui curet Oresten,

[a] Camerarius, Embl. 26. Cen. 2. [b] Sympos. lib. 6. cap. 10. [c] Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; et malorum relatio, &c. [d] Alloquium cari juvat, et solamen, amici. Emblem 54. cent. 1. [e] As David did to Jonathan, 1 Sam. 20. [f] Seneca, Epist. 67. [g] Hic in civitate magnâ et turbâ magnâ neminem reperire possumus, quocum suspirare familiariter, aut jocari libere, possimus. Quare te expectamus, te desideramus, te accessimus. Multa sunt enim, quæ me solicitant et angunt, quæ mihi videor, aures tuas nactus, unius ambulationis sermone exhaurire posse. [h] Ovid.

a Pylades, to whom freely and securely he may open himself. For, as in all other occurrences, so it is in this—*Si quis in cœlum ascendisset, &c.* as he said in [a] Tullie, if a man had gone to heaven, *seen the beauty of the skies*, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen. It is the best thing in the world, as [b] Seneca therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and sincerely pour out our secrets. Nothing so delighteth and easeth the minde, as when we have a prepared bosom, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable unto us.* It was the counsell which that politick [c] Commineus gave to all princes, and others distressed in minde, by occasion of Charles duke of Burgundy, that was much perplexed, *first to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most dear, to tell all our grievances to him. Nothing so forcible to strengthen, recreate, and heal the wounded soule of a miserable man.*

SUBSECT. II.

Help from Friends by Counsell, Comfort, faire and fowl Meanes, witty Devices, Satisfaction, Alteration of his Course of Life, removing Objects, &c.

WHEN the patient of himself is not able to resist or overcome these heart-eating passions, his friends or physitians must be ready to supply that which is wanting. *Suæ erit humanitatis et sapientiæ*, (which [d] Tullie injoyneth in like case) *siquid erratum, curare, aut improvisum, suâ diligentiâ corrigere.* They must all joyn; *nec satis medico*, saith [e] Hippocrates, *suum fecisse officium, nisi suum quoque ægrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soever) never be left alone or idle: but, as physitians prescribe physick, *cum custodiâ*, let them not be left unto themselves, but with some company or other, lest by that meanes they aggra-

[a] De amicitiâ. [b] De tranquil. c. 7. Optimum est amicum fidelem nancisci, in quem secreta nostra infundamus. Nihil æque oblectat animum, quam ubi sint præparata pectora, in quæ tuto secreta descendant, quorum conscientia æque ac tua; quorum sermo solitudinem lenist, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusque ipse delectet. [c] Comment. l. 7. Ad Deum confugiamus, et peccatis veniam precemur, inde ad amicos, et cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimur: nihil ad reficiendum animum efficatius. [d] Ep. Q. frat. [e] Aphor. prim.

vate and increase their disease. *Non oportet ægros hujusmodi esse solos, vel inter ignotos, vel inter eos quos non amant aut negligunt,* as Rod. a Fonseca, *(Tom. 1. consil. 35)* prescribes. *Lugentes custodire solemus,* (saith [a] Seneca) *ne solitudine male utantur;* we watch a sorrowfull person, lest he abuse his solitariness: and so should we do a melancholy man; set him about some business, exercise, or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restless, operative and quick, that, if it be not in perpetuall action, ever employed, it will work upon it self, melancholize, and be carryed away instantly with some feare, jealousie, discontent, suspition, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct or satisfie, it behoves them, by counsell, comfort, or perswasion, by faire or fowl meanes, to alienate his minde by some artificial invention or some contrary passion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and, if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, [b] *they must observe, by his looks, gestures, motions, phantasie, what it is that offends,* and then to apply remedies unto him. Many are instantly cured when their mindes are satisfied. [c] Alexander makes mention of a woman, *that, by reason of her husbands long absence in travel, was exceeding peevish and melancholy; but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all feare, without help of any other physick restored to her former health.* Trincavellius *(consil. 12. lib. 1)* hath such a story of a Venetian, that being much troubled with melancholy, [d] *and ready to dye for griefe, when he heard his wife was brought to bed of a son, instantly recovered.* As Alexander concludes, [e] *if our imaginations be not inveterate, by this art they may be cured, especially if they proceed from such a cause.* No better way to satisfie, than to remove the object, cause, occasion, if by any art or meanes possible we may finde it out. If he grieve, stand in feare, be in suspition, suspence, or any way molested, secure him; *solvitur malum:* give him satisfaction; the cure is ended: alter his course of life, there needs

[a] Epist. 10. [b] Observando motus, gestus, manus, pedes, oculos, phantasiam. Plato. [c] Mulier, melancholiâ correpta ex longâ viri peregrinatione, et jucunde omnibus respondens, quum maritus domum reversus præter spem, &c. [d] Præ dolore moriturus, quum nuntiatum, esset uxorem peperisse filium, subito recuperavit. [e] Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his, velut a primaria causâ, occasionem habuerit.

no other physick. If the party be sad, or otherwise affected, *consider* (saith [a]Trallianus) *the manner of it, all circumstances, and forthwith make a suddain alteration*, by removing the occasions; avoid all terrible objects, heard or seen, [b] *monstrous and prodigious aspects*, tales of divels, spirits, ghosts, tragicall stories: to such as are in feare, they strike a great impression, renew many times, and recall such chimæras and terrible fictions into their mindes. [c] *Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things* (saith Galateus) *are offensive to their imaginations.* And to those that are now in sorrow, [d] Seneca *forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness.* [e] *Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches and faire meanes must first be tryed; no harsh language used, or uncomfortable words; not expel, as some do, one madness with another; he that so doth is madder than the patient himself:* all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth: [f] *he must be quietly and gently used;* and we should not do any thing against his minde, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he can not only endure, but is much more generous at the hearing of such things, much more couragious than before, and much delighteth in it; they must not be reformed *ex abrupto*, but, by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good chyrurgeons, bold empericks. A horse starts at a rotten post afar off, which coming near, he quietly passeth. 'Tis much in the manner of making such kinde of persons: be they never so averse from company, bashful, solitary, timorous, they may be made at last, with those Roman matrons, to desire nothing more than, in a publike shew, to see a full company of gladiators breath out their last.

[a] Lib. 1. cap. 16. Si ex tristitiâ aut alio affectu cœperit, speciem considera, aut aliud quid eorum, quæ subitam alterationem facere possunt. [b] Evitandi monstrifici aspectus, &c. [c] Neque enim tam actio aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius imaginationi adumbrare vehementer molestum. Galat. de mor. cap. 7. [d] Tranquil. Præcipue vitentur tristes, et omnia deplorantes: tranquillitati inimicus est comes perturbatus omnis gemens. [e] Illorum quoque hominum, a quorum consortio abhorrent, præsentia amovenda, nec sermonibus ingratis obtundendi. Si quis insaniam ab insaniâ sic curari æstimat, et proterve utitur, magis quam æger insanit. Crato, consil. 184. Scoltzii. [f] Molliter ac suaviter æger tractetur, nec ad ea adigatur quæ non curat.

If they may not otherwise be accustomed to brook such distasteful and displeasing objects, the best way then is generally to avoid them. [a]Montanus, *consil.* 229, to the earl of Montfort a courtier, and his melancholy patient, adviseth him to leave the court, by reason of those continuall discontents, crosses, abuses, *cares, suspitions, emulations, ambition, anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first:*

Maxima quæque dómus servis est plena superbis:

a company of scoffers and proud Jacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humour him, a very ideot, or stark mad: a thing too much practised in all common societies; and they have no better sport than to make themselves merry by abusing some silly fellow, or take advantage of another mans weakness. In such cases, as in a plague, the best remedy is *cito, longe, tarde,* (for such a party, especially if he be apprehensive, there can be no greater miserie) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all meanes to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that, by reason of his meanes otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of employment will be his undoing. If he have sustained any great loss, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; if in suspence, feare, suspition, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the minde be satisfied. [b]Socrates, in Plato, would prescribe no physick for Charmides head-ake, *till first he had eased his troublesome minde; body and soule must be cured together, as head and eys.*

[c]Oculum non curabis sine toto capite,
Nec caput sine toto corpore,
Nec totum corpus sine animâ.

[a] Ob suspiciones, curas, æmulationem, ambitionem, iras, &c. quæ locus ille ministrat, et quæ fecissent melancholicum. [b] Nisi prius animum urbanissimum curâsset; nec oculi sine capite, nec corpus sine animâ curari queat. [c] E Græco.

If that may not be hoped or expected, yet ease him with comfort, chearful speeches, faire promises, and good words; persuade him; advise him. *Many*, saith [a]Galen, *have been cured by good counsell and perswasion alone. Heaviness of the heart of man doth bring it down; but a good word rejoyceth it* (Prov. 12. 25); *and there is he that speaketh words like the pricking of a sword; but the tongue of a wise man is health* (Ver. 18): *oratio namque saucii animi est remedium;* a gentle speech is the true cure of a wounded soule, as [b]Plutarch contends out of Æschylus and Euripides: *if it be wisely administred, it easeth griefe and pain, as divers remedies do many other diseases;* 'tis *incantationis instar*, a charm, *æstuantis animi refrigerium*, that true *nepenthes* of Homer, which was no Indian plant or faigned medicine, which Epidamna, Thonis wife, sent Helena for a token, as Macrobius, 7. *Saturnal.* Goropius, *Hermet. lib.* 9. Greg. Nazianzen, and others, suppose, but opportunity of speech: for Helena's bowl, Medea's unction, Venus girdle, Circe's cup, cannot so inchant, so forcibly move or alter, as it doth. A letter, sent or read will do as much; *multum allevor, quum tuas literas lego;* I am much eased, as [c]Tullie writ to Pomponius Atticus, when I read thy letters; and as Julianus the Apostate once signified to Maximus the philosopher—as Alexander slept with Homer's works, so do I with thine epistles, *tamquam Pæoniis medicamentis, easque assidue tanquam recentes et novas iteramus: scribe ergo, et assidue scribe;* or else come thy self; *amicus ad amicum venies.* Assuredly a wise and well spoken man may do what he will in such a case: a good oratour alone, as [d]Tullie holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c.* And how powerfull is the charm of a discreet and dear friend?

Ille regit dictis animos, et temperat iras.

What may not he effect? as [e]Chremes told Menedemus, *Fear not; conceal it not, O friend; but tell me what it is that troubles thee; and I shall surely help thee by comfort, counsell, or in the matter it self.* [f]Arnoldus *(lib. breviar. cap.* 18*)* speakes of an usurer in his time, that, upon a loss much melancholy and discontent, was so cured. As imagination, feare, griefe, cause such passions, so conceits alone, rectified by

[a] Et nos non paucos sanavimus, animi morbos ad debitum revocatis. lib. 1. de sanit. tuend. [b] Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat, remedia morbis diversis diversa sunt: dolentem sermo benignus sublevat. [c] Lib. 12. Epist. [d] De nat. deorum. Consolatur afflictos; deducit perterritos a timore; cupiditates imprimis, et iracundias, comprimit. [e] Heauton. Act. 1. Scen. 1. Ne metue; ne vetere; crede, inquam, mihi; aut consolando, aut consilio, aut re, juvero. [f] Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat.

good hope, counsell, &c. are able again to help: and 'tis incredible how much they can do in such a case, as [a]Trincavellius illustrates by an example of a patient of his. Porphyrius the philosopher (in Plotinus life, written by him) relates, that, being in a discontented humour through unsufferable anguish of minde, he was going to make away himself: but, meeting by chance his master Plotinus, who perceiving by his distracted looks all was not well, urged him to confess his griefe; which when he had heard, he used such comfortable speeches, that he redeemed him *e faucibus Erebi*, pacified his unquiet minde, insomuch that he was easily reconciled to himself, and much abashed to think afterwards that he should ever entertain so vile a motion. By all meanes, therefore, faire promises, good words, gentle perswasions, are to be used, not to be too rigourous at first, [b]*or to insult over them, not to deride, neglect, or contemn, but rather, as* Lemnius exhorteth, *to pitty, and by all plausible meanes to seek to reduce them:* but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsell will not take place; then, as Christophorus a Vega determines, *lib.* 3. *cap.* 14. *de Mel.* to handle them more roughly, to threaten and chide, saith [c]Altomarus, terrifie sometimes, or, as Salvianus will have them, to be lashed and whipped, as we do by a starting horse, [d]that is affrighted without a cause, or, as [e]Rhasis adviseth, *one while to speak faire and flatter, another while to terrifie and chide*, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which Savanarola and Ælian Montaltus so much commend, *clavum clavo pellere*, [f]*to drive out one passion with another, or by some contrary passion*, as they do bleeding at nose by letting blood in the arm, to expell one feare with another, one griefe with another. [g]Christophorus a Vega accounts it rationall physick, *non alienum a ratione:* and Lemnius much approves it, *to use an hard wedge to an hard knot*, to drive out one disease with another, to pull out a tooth, or wound him, to geld him, [h]saith Platerus, as they did epileptical patients of old, because it quite alters the temperature, that the pain of the one may mitigate the griefe of

[a] Lib. 1. consil. 12. Incredibile dictu quantum juvent. [b] Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior; verum miseriæ potius indolescat, vicemque deploret. lib. 2. cap. 16. [c] Cap. 7. Idem Piso Laurentius, cap. 8. [d] Quod timet nihil est, ubi cogitur et videt. [e] Uná vice blandiantur, uná vice iisdem terrorem incutiant. [f] Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his, quæ ipsum ad gaudia movent: de hoc semper niti debemus, &c. [g] Lib. 3. cap. 14. [h] Cap. 3. Castratio olim a veteribus usu in morbis desperatis, &c.

the other; [a] *and I knew one that was so cured of a quartan ague, by the suddain coming of his enemies upon him.* If we may beleeve [b] Pliny, whom Scaliger calls *mendaciorum patrem*, the father of lyes, Q. Fabius Maximus, that renowned consul of Rome, in a battel fought with the king of the Allobroges at the river Isaurus, was so rid of a quartan ague. Valesius, in his controversies, holds this an excellent remedy, and, if it be discreetly used in this malady, better than any physick.

Sometimes again, by some [c] faigned lye, strange news, witty device, artificiall invention, it is not amiss to deceive them. [d] *As they hate those*, saith Alexander, *that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed frogs, or a snake, by all meanes grant it, and tell them you can easily cure it:* 'tis an ordinary thing. Philodotus the physitian cured a melancholy king, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman, in the said Alexander, swallowed a serpent, as she thought; he gave her a vomit, and conveyed a serpent, such as she conceived, into the bason; upon the sight of it, she was amended. The pleasantest dotage that ever I read, saith [e] Laurentius, was of a gentleman at Senes in Italy, who was afraid to piss, lest all the town should be drowned; the physitians caused the bells to be rung backward, and told him the town was on fire; whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall, if he stirred; his physitian took a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeve that flesh was cut from it. Forestus *(obs. lib. 1)* had a melancholy patient, who thought he was dead: [f] *he put a fellow in a chest, like a dead man, by his beds side, and made him rear himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea; whereupon he did eat likewise, and was cured.* Lemnius *(lib. 2. cap. 6. de. 4. complex.)* hath many such instances, and Jovianus Pontanus *(lib. 4. cap. 2. of Wisd.)* of the like: but amongst the rest I finde one most memorable, registred in the § French Chronicles, of an advocate

[a] Lib. 1. cap. 5. Sic morbum morbo, ut clavum clavo, retundimus, et malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu, et inopinato timore, quartanam depulerat. [b] Lib. 7. cap. 50. In acie pugnans febre quartanâ liberatus est. [c] Jacchinus, c. 15. in 9 Rhasis. Mont. cap. 26. [d] Lib. 1. cap. 16. Aversantur eos qui eorum affectus rident, contemnunt. Si ranas et viperas comedisse se putant concedere debemus, et spem de curâ facere. [e] Cap. 8. de mel. [f] Cistam posuit ex medicorum consilio prope eum, in quem alium se mortuum fingentem posuit; hic in cistâ jacens, &c. § Serres, 1550.

of Paris before mentioned, who beleeved verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificiall inventions.

SUBSECT. III.

Musick a remedy.

MANY and sundry are the meanes which philosophers and physitians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgement, none so present, none so powerfull, none so apposite, as a cup of strong drink, mirth, musick, and merry company. Ecclus. 40. 20. *Wine and musick rejoyce the heart.* [a] Rhasis *(cont. 9. Tract. 15)*, Altomarus *(cap. 7)*, Ælianus Montaltus *(c. 26)*, Ficinus, Bened. Victor. Faventinus, are almost immoderate in the commendation of it; a most forcible medicine [b] Jacchinus calls it: Jason Pratensis, *a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina mœstæ*, a roring-meg against melancholy, to rear and revive the languishing soule; [c] *affecting not only the ears, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble.* Lemnius *instit. cap.* 44. This it will effect in the most dull, severe, and sorrowfull soules, [d] *expell griefe with mirth; and if there be any clouds, dust, or dregs of cares yet lurking in our thoughts, most powerfully it wipes them all away*, (Salisbur. *polit. lib.* 1. *cap.* 6); and that which is more, it will perform all this in an instant— [e] *chear up the countenance, expell austerity, bring in hilarity* (Girald. *Camb. cap.* 12. *Topog. Hiber.*) *inform our manners, mitigate anger.* Athenæus *(Dipnosophist. lib.* 14. *cap.* 10) calleth it an infinite treasure to such as are endowed with it.

Dulcisonum reficit tristia corda melos. (Eobanus Hessus)

Many other properties [f] Cassiodorus *(epist.* 4) reckons up of this our divine musick, not only to expell the greatest griefes,

[a] In 9 Rhasis. Magnam vim habet musica. [b] Cap. de Manîâ. Admiranda profecto res est, et digna expensione, quod sonorum concinnitas mentem emolliat, sistatque procellosas ipsius affectiones. [c] Languens animus inde erigitur et reviviscit; nec tam aures afficit, sed et sonitu per arterias undique diffuso, spiritus tum vitales tum animales excitat, mentem reddens agilem, &c. [d] Musica venustate suâ mentes severiores capit, &c. [e] Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores instituit iracundiam mitigat. [f] Cithara tristitiam jucundat, tumidos furores attenuat, cruentam sævitiam blande reficit, languorem, &c.

but *it doth extenuate feares and furies, appeaseth cruelty, abateth heaviness; and, to such as are watchfull, it causeth quiet rest; it takes away spleen and hatred,* be it instrumentall, vocall, with strings, winde, [a] *quæ a spiritu, sine manuum dexteritate, gubernetur,* &c. it cures all irksomeness and heaviness of the soule. [b] Labouring men, that sing to their work, can tell as much; and so can souldiers when they go to fight, whom terrour of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick, animates; *metus enim mortis,* as [c] Censorinus informeth us, *musicâ depellitur. It makes a child quiet,* the nurses song; and many times the sound of a trumpet on a suddain, bells ringing, a car-mans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerfull a thing that it ravisheth the soule, *regina sensuum,* the queen of the senses, by sweet pleasure (which is an happy cure); and corporall tunes pacifie our incorporeall soule; *sine ore loquens, dominatum in animam exercet,* and carryes it beyond it self, helps, elevates, extends it. Scaliger *(exercit.* 302*)* gives a reason of these effects, [d] *because the spirits about the heart take in that trembling and dancing ayr into the body, are moved together, and stirred up with it,* or else the minde, as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of Hercules, Gallus, Orpheus, and Amphion, *(felices animas* Ovid calls them) that could *saxa movere sono testudinis,* &c. make stocks and stones, as well as beasts, and other animals, dance after their pipes: the dog and hare, woolf and lamb.

(Vicinumque lupo præbuit agna latus)

clamosus graculus, stridula cornix, et Jovis aquila, as Philostratus describes it in his images, stood all gaping upon Orpheus; and [e] trees, pulled up by the roots, came to hear him;

Et comitem quercum pinus amica trahit.

Arion made fish follow him, which, as common experience evinceth, [f] are much affected with musick. All singing birds are much pleased with it, especially nightingales, if we may beleeve Calcagninus; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. [g] *Harts, hindes, horses, dogs, bears, are*

[a] Pet. Aretine. [b] Castilio, de aulic. lib. 1. fol. 27. [c] Lib. de Natali. cap. 12. [d] Quod spiritus, qui in corde agitant, tremulum et subsaltantem recipiunt aërem in pectus, et inde excitantur, a spiritu musculi moventur, &c. [e] Arbores radicibus avulsæ, &c. [f] M. Carew of Anthony, in descript. Cornwal, saith of whales, that they will come and shew themselves dancing at the sound of a trumpet, fol. 35. 1. et fol. 154. 2. book. [g] De cervo, equo, cane, urso, Idem compertum; musicâ afficiuntur.

exceedingly delighted with it, Scal. *exerc.* 302. Elephants Agrippa adds, *lib.* 2. *cap.* 24. and in Lydia in the midst of a lake there be certain floating islands, (if ye will beleeve it) that, after musick, will dance.

But to leave all declamatory speeches in praise [a] of divine musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is [a] soveraign remedy against [b] despair and melancholy, and will drive away the divel himself. Canus, a Rhodian fidler in [c] Philostratus, when Apollonius was inquisitive to know what he could do with his pipe, told him, *that he would make a melancholy man merry, and him that was merry much merryer than before, a lover more enamoured, a religious man more devout.* Ismenias the [d] Theban, [e] Chiron the Centaure, is said to have cured this and many other diseases by musick alone: as now they do those, saith [f] Bodine, that are troubled with S^t. Vitus Bedlam dance. [g] Timothèus the musician compelled Alexander to skip up and down, and leave his dinner (like the tale of the fryer and the boy); whom Austin *(de civ. Dei. lib.* 17. *cap.* 14.*)* so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from king Saul? (1 Sam. 16) and Elisha, when he was much troubled by importunate kings, called for a minstrel; *and, when he played, the hand of the Lord came upon him* (2 Kings 3). Censorinus *(de natali cap.* 12*)* reports how Asclepiades the physitian helped many frantick persons by this meanes, *phreneticorum mentes morbo turbatas.*—Jason Pratensis *(cap. de Manid)* hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad, by this our musick; which because it hath such excellent vertues, belike, [h] Homer brings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle *Polit. l.* 8. *c.* 5, Plato 2, *de legibus*, highly approve it, and so do all politicians. The Greeks, Romans, have graced musick, and made it one of the liberall sciences, though it be now become mercenary. All civill commonwealths allow it: Cneius Manlius (as [i] Livius relates) A°. *ab urb. cond.* 567, brought first out of Asia to Rome singing wenches, players, jesters, and all kinde of musick to their feasts.

[a] Numen inest numeris. [b] Sæpe graves morbos modulatum carmen abegit, Et desperatis conciliavit opem. [c] Lib. 5 cap. 7. Mœrentibus mœrorem adimam, lætant in vero seipso reddam hilariorem, amantem calidiorem, religiosum divino numine correptum, et ad Deos colendos paratiorem. [d] Natalis Comes, Myth. lib. 4. cap. 12. [e] Lib. 5. de rep. Curat musica furorem Sancti Viti. [f] Exilire e convivio. Cardan, subtil. lib. 18. [g] Iliad 1. [h] Libro 9. cap. 1. Psaltrias, sambucistriasque, et convivialia indorum oblectamenta addita epulis, ex Asiâ invexit in urbem.

Your princes, emperours, and persons of any quality, maintain it in their courts: no mirth without musick. S. Thomas More, in his absolute Utopian common-wealth, allows musick as an appendix to every meal, and that throughout, to all sorts. Epictetus calls *mensam mutam præsepe*, a table without musick a manger; for *the concent of musicians at a banquet is a carbuncle set in gold; and as the signet of an emerald well trimmed with gold, so is the melody of musick in a pleasant banquet.* Ecclus. 32. v. 5, 6. [a] Lewis the eleventh, when he invited Edward the fourth to come to Paris, told him, that, as a principall part of his entertainment, he should hear sweet voyces of children, Ionick and Lydian tunes, exquisite musick, he should have a ....., and the Cardinal of Burbon to be his confessour; which he used as a most plausible argument, as to a sensuall man indeed it is. [b] Lucian, in his book *de saltatione*, is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; *and if thou* (saith he) *didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self: without doubt thou wilt be taken with it:* So Scaliger ingenuously confesseth, *exercit.* 274. [c] *I am beyond all measure affected with musick; I do most willingly behold them dance; I am mightily detained and allured with that grace and comeliness of faire women; I am well pleased to be idle amongst them.* And what yong man is not? As it is acceptable and conducing to most, so especially to a melancholy man; provided alwayes, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make jigs, sonnets, madrigals, in commendation of his mistriss. In such cases, musick is most pernicious, as a spur to a free horse will make him run himself blind, or break his winde; *incitamentum enim amoris musica;* for musick enchants, as Menander holds; it will make such melancholy persons mad; and the sound of those jigs and horn-pipes will not be removed out of the ears a week after. [d] Plato, for this reason, forbids musick and wine to all yong men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing musick; but it is a pleasing melancholy that it causeth; and

[a] Comineus. [b] Ista libenter et magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captum iri, et insuper tripudiaturum: haud dubie demulcebere. [c] In musicis supra omnem fidem capior et oblector; choreas libentissime aspicio; pulchrarum feminarum venustate detineor: otiari inter has solutus curis possum. [d] De legibus.

therefore, to such as are discontent, in woe, feare, sorrow, or dejected, it is a most present remedy; it expells cares, alters their grieved mindes, and easeth in an instant. Otherwise, saith [a] Plutarch, *musica magis dementat quam vinum*: musick makes some men mad as a tyger; like Astolphos horn in Ariosto, or Mercurie's golden wand in Homer, that made some wake, others sleep, it hath divers effects: and [b] Theophrastus right well prophesied, that diseases were either procured by musick, or mitigated.

SUBSECT. IV.

Mirth and merry company, faire objects, remedies.

MIRTH and merry company may not be separated from musick, both concerning and necessarily required in this business. Mirth (saith [c] Vives) *purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour*, prorogues life, whets the wit, makes the body yong, lively, and fit for any manner of employment. The merrier heart, the longer life: *a merry heart is the life of the flesh* (Prov. 14. 30): *Gladness prolongs his dayes* (Eccles. 30. 22); and this is one of the three Salernitan doctours, D[r]. Merryman, D[r]. Dyet, D[r]. Quiet, [d] which cure all diseases——*Mens hilaris, requies, moderata diæta.* [e] Gomesius *(præfat. lib. 3. de sal. gen.)* is a great magnifyer of honest mirth, by which (saith he) *we cure many passions of the minde, in our selves, and in our friends:* which [f] Galateus assigns for a cause why we love merry companions: and well they deserve it, being that (as [g] Magninus holds) a merry companion is better than musick, and, as the saying is, *comes jucundus in viâ pro vehiculo*, as a waggon to him that is wearyed on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, (as Petronius, [h] Pliny, [i] Spondanus, [k] Cælius, and many good authors plead) are that sole *nepenthes* of Homer, Helena's bowl, Venus girdle, so re-

[a] Sympos. quæst. 5. Musica multos magis dementat quam vinum. [b] Animi morbi vel a musicâ curantur vel inferuntur. [c] Lib. 3. de animâ. Lætitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum. [d] Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, et hominem negotiis quibuslibet aptiorem reddit. Schola Salern. [e] Dum contumeliâ vacant, et festivâ lenitate mordent, mediocres animi ægritudines sanare solent, &c. [f] De mor. fol. 57. Amamus ideo eos qui sunt faceti et jucundi. [g] Regim. sanit. part. 2. Nota quod amicus bonus et dilectus socius narrationibus suis jucundis superat omnem melodiam. [h] Lib. 21. cap. 27. [i] Comment. in 4. Odyss. [k] Lib. 26. c. 13.

nowned of old [a] to expell griefe and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applyed. In a word,

> [b] Amor, voluptas, Venus, gaudium,
> Jocus, ludus, sermo suavis, suaviatio,

are the true *nepenthes*. For these causes our physitians generally prescribe this as a principall engin, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it self. *By all meanes* (saith [c] Mesue) *procure mirth to these men, in such things as are heard, seen, tasted, or smelled, or any way perceived; and let them have all enticements, and faire promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed and intent.* [d] *Let them use hunting, sports, playes, jests, merry company,* as Rhasis prescribes, *which will not let the minde be molested, a cup of good drink now and then, hear musick, and have such companions with whom they are especially delighted,* [e] *merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth:* and by no meanes, saith Gunanerius, suffer them to be alone. Benedictus Victorius Faventinus, in his Empericks, accompts it an especiall remedy against melancholy, [f] *to hear and see singing, dancing, maskers, mummers, to converse with such merry fellowes, and faire maids. For the beauty of a woman cheareth the countenance,* Ecclus. 36. 22. [g] Beauty alone is a soveraign remedy against feare, griefe, and all melancholy fits; a charm, as Peter de la Seine and many other writers affirm, a banquet it self; he gives instance in discontented Menelaüs that was so often freed by Helena's faire face: and [h] Tullie *(3 Tusc.)* cites Epicurus as a chiefe patron of this tenent. To expell griefe, and procure pleasance, sweet smells, good dyet, touch, taste, embracing, singing, dancing, sports, playes, and, above the rest, exquisite beauties, *quibus oculi jucunde moventur et animi*, are most powerfull

[a] Homericum illud nepenthes, quod mœrorem tollit, et euthymiam et hilaritatem parit. [b] Plaut. Bacch. [c] De ægritud. capitis. Omni modo generet lætitiam in iis, de iis quæ audiuntur et videntur, aut odorantur, aut gustantur, aut quocunque modo sentiri possunt, et aspectu formarum multi decoris et ornatûs, et negotiatione jucundâ, et blandientibus ludis, et promissis distrahantur eorum animi, de re aliquâ quam timent et dolent. [d] Utantur venationibus, ludis, jocis, amicorum consortiis, quæ non sinunt animum turbari, vino et cantu et loci mutatione, et biberiâ, et gaudio, et quibus præcipue delectantur. [e] Piso: Ex fabulis et ludis quærenda delectatio. His versetur qui maxime grati sunt: cantus et chorea ad lætitiam prosunt. [f] Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, et sonis, et habitare cum familiaribus, et præcipue cum puellis jucundis. [g] Par. 5. de avocamentis lib. de absolvendo ludis. [h] Corporûm complexus, cantus, ludi, formæ, &c.

meanes; *obvia forma*, to meet, or see a faire maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if Plutarch belye him not; for he reckons up the names of some more elegant peeces, [a] Leontia, Boedina, Hedeia, Nicedia, that were frequently seen in Epicurus garden, and very familiar in his house. Neither did he try it himself alone; but, if we may give credit to [b] Athenæus, he practised it upon others; For, when a sad and sick patient was brought unto him to be cured, *he laid him on a down bed, crowned with a garland of sweet-smelling flowers, in a faire perfumed closet delicately set out; and, after a potion or two of good drink which he administred, he brought in a beautifull yong [c] wench that could play upon a lute, sing and dance, &c.* Tullie (3 *Tusc.*) scoffes at Epicurus for this his prophane physick (as well he deserved); and yet Phavorinus and Stobæus highly approve of it. Most of our looser physitians, in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, *et incitandos ad Venerem* (as [d] Rodericus a Fonseca will) *aspectu et contactu pulcherrimarum fœminarum*; to be drawn to such consorts, whether they will or no; not to be an auditour only, or a spectatour, but sometimes an actor himself. *Dulcé est desipere in loco;* to play the fool now and then, is not amiss; there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belyes him; so would old Cato; [e] Tullie by his own confession, and the rest. Xenophon, in his Sympos. brings in Socrates as a principal actor; no man merryer than himself; and sometimes he would [f] *ride a cock horse with his children,*

——— equitare in arundine longâ

though Alcibiades scoffed at him for it; and well he might; for now and then (saith Plutarch) the most vertuous, honest, and gravest men will use feasts, jests, and toyes, as we do sawce to our meats. So did Scipio and Lælius,

[g] Quin, ubi se, a vulgo et scenâ, in secreta remôrant
Virtus Scipiadæ et mitis sapientia Lælî,

[a] Circa hortos Epicuri frequentes. [b] Dypnosoph. lib. 10. Coronavit florido serto incendens odores, in culcitra plumea collocavit dulciculam potionem propinans psaltriam adduxit, &c. [c] Ut reclinatâ suaviter in lectum puellâ, &c. [d] Tom. 2. consult. 85. [e] Epist. fam. lib. 7. 22. epist. Heri domum, bene potus, seroque redieram. [f] Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est. [g] Hor.

> Nugari cum illo, et discincti ludere, donec
> Decoqueretur olus, soliti———

> Valorous Scipio and gentle Lælius,
> Removed from the scene and rout so clamorous,
> Were wont to recreate themselves, their robes laid by,
> Whilst supper by the cook was making ready.

Machiavel, in the 8 book of his Florentine history, gives this note of Cosmus Medices, the wisest and gravest man of his time in Italy, that he would [a] *now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him.* Now, me thinks he did well in it, though [b] Salisburiensis be of opinion that magistrates, senatours, and grave men, should not descend to lighter sports, *ne respub. ludere videatur;* but, as Themistocles, still keep a stern and constant carriage. I commend Cosmus Medices, and Castruccius Castrucanus, than whom Italy never knew a worthier captain, another Alexander, if [c] Machiavel do not deceive us in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushion dance) he told him again, *qui sapit interdiu, vix unquam noctu desipit;* he that is wise in the day, may dote a little in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave, discreet, stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether [d] unfit or mis-beseeming the gravity of such a man, if that *decorum* of time, place, and such circumstances, be observed. [e] *Misce stultitiam consiliis brevem:* and, as [f] he said in an epigram to his wife, I would have every man say to himself, or to his friend,

> Moll once in pleasant company, by chance
> I wisht that you for company would dance:
> Which you refus'd, and said, your yeares require,
> Now, matron-like, both manners and attire.
> Well, Moll, if needs you will be matron-like,
> Then trust to this, I will thee matron like:

[a] Hominibus facetis et ludis puerilibus ultra modum deditus, adeo ut sicui in eo tam gravitatem quam levitatem considerare liberet, duas personas distinctas in eo esse diceret. [b] De nugis curial. lib. 1. cap. 4. Magistratus et viri graves a ludis levioribus arcendi. [c] Machiavel. vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c. [d] There is a time for all things, to weep, laugh, mourn, dance, Eccles. 3. 4. [e] Hor. [f] Sir John Harrington, Epigr. 50.

Yet so to you my love may never lessen,
As you for church, house, bed, observe this lesson:
Sit in the church as solemn as a Saint;
No deed, word, thought, your due devotion taint:
Vaile, if you will, your head; your soule reveal
To him that only wounded soules can heal.
Be in my house as busie as a bee,
Having a sting for every one but me;
Buzzing in every corner, gathering hony:
Let nothing waste, that costs or yeeldeth mony.
[a] And, when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warm with good cheer and wine
Then of sweet sports let no occasion scape,
But be as wanton, toying, as an ape.

Those old [b] Greeks had their *Lubentiam Deam*, goddess Pleasance, and the Lacedæmonians, instructed from Lycurg did *Deo Risui sacrificare*, after their wars especially, and times of peace; which was used in Thessaly, as it appears that of [c] Apuleius, who was made an instrument of t laughter himself; [d] *because laughter and merriment wo season their labours and modester life.*

[e] Risus enim Divûm atque hominum est æterna voluptas.

Princes use jesters, players, and have those masters of re in their courts. The Romans, at every supper, (for they no solemn dinner) used musick, gladiators, jesters, &c. [f] Suetonius relates of Tiberius, Dion of Commodus; and did the Greeks. Besides musick, in Xenophon's *Sym Philippus ridendi artifex*, Philip, a jester, was brought make sport. Paulus Jovius, in the eleventh book of his tory, hath a pretty digression of our English customes, wh howsoever some may misconster, I, for my part, will in pret to the best. [g] *The whole nation, beyond all other mo men, is most given to banqueting and feasts; for they pro them many hours together, with dainty cheer, exqu musick, and facete jesters; and afterwards they fall a dan and courting their mistresses, till it be late in the ni* Volaterran gives the same testimony of this island, comme ing our jovial manner of entertainment, and good mirth; me thinks he saith well; there is no harm in it; long t they use it, and all such modest sports. Ctesias report a Persian king, that had 150 maids attending at his table

[a] Lucretia toto vis licet usque die, Thaïda nocte volo. [b] Lil. Gira hist. deor. Syntag. 1. [c] Lib. 2. de aur. as. [d] Eo quod risus laboris et modesti victûs condimentum. [e] Calcag. epig. [f] Cap. 61. Adeliis habuit scurras et adulatores. [g] Universa gens supra mortales ca

play, sing, and dance by turns; and [a] Lil. Giraldus of an Egyptian prince, that kept nine virgins still to wait upon him, and those of most excellent feature, and sweet voyces, which afterwards gave occasion to the Greeks of that fiction of the nine muses. The king of Æthiopia in Africk, most of our Asiatick princes have done so, and do; those Sophies, Mogors, Turkes, &c. solace themselves after supper amongst their queens and concubines, *quæ jucundioris oblectamenti caussâ* ([b] saith mine author) *coram rege psallere et saltare consueverant*; taking great pleasure to see and hear them sing and dance. This and many such meanes, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

> [c] Utere convivis non tristibus; utere amicis,
> Quos nugæ et risus et joca salsa juvant.
>
> Feast often, and use friends not still so sad,
> Whose jests and merriments may make thee glad.

Use honest and chast sports, scenical shewes, playes, games;

> [d] Accedant juvenumque chori, mistæque puellæ.

And, as Marsilius Ficinus concludes an epistle to Bernard Canisianus and some other of his friends, will I this tract to all good students; [e] *Live merrily, O my friends, free from cares, perplexity, anguish, griefe of minde; live merrily*; lætitiæ cœlum vos creavit: [f] *again and again I request you to be merry, if any thing trouble your hearts, or vex your soules, neglect and contemn it;* [g] *let it pass.* [h] *And this I enjoyn you, not as a divine alone, but as a physitian; for, without this mirth, which is the life and quintessence of physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti* (Seneca): I say be merry:

> [i] Nec lusibus virentem
> Viduemus hanc juventam.

[a] Syntag. de Musis. [b] Athenæus, lib. 12 et 14. Assiduis mulierum vocibus, eantuque symphoniæ palatium Persarum regis totum personabat. Jovius, hist. lib. 18. [c] Eobanus Hessus. [d] Fracastorius. [e] Vivite ergo læti, O amici; procul ab angustiâ, vivite læti. [f] Iterum precor et obtestor, vivite læti; illud, quod eor urit, negligite. [g] Lætus in præsens animus quod ultra oderit curare. Hor. [h] He was both sacerdos et medicus. [h] Hæc autem non tam ut sacerdos, amici, mando vobis, quam ut medicus; nam absque hac unâ tamquam medicinarum vitâ, medicinæ omnes ad vitam producendam adhibitæ moriuntur; vivite læti. [i] Ἐχθαιρω Anacreon.

It was Tiresias the prophets counsell to [a] Menippus, that travelled all the world over, even down to hell it self, to seek content, and his last farewell to Menippus, to be merry. [b] *Contemn the world* (saith he) *and count all that is in it vanity and toyes: this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.*

> Si Mimnermus uti censet, sine amore jocisque
> Nil est jucundum, vivas in amore jocisque.

Nothing better, (to conclude with Solomon Eccles. 3. 22.) *than that a man should rejoyce in his affaires.* 'Tis the same advice which every physitian in this case rings to his patient, as [c] Capivaccius to his: *avoid over much study and perturbations of the minde, and, as much as in thee lyes, live at hearts ease:* Prosper Calenus to that melancholy cardinal Cæsius, [d] *amidst thy serious studies and business, use jests and conceits, playes and toyes, and whatsoever else may recreate thy minde.* Nothing better than mirth and merry company in this malady. [e] *It begins with sorrow* (saith Montanus): *it must be expelled with hilarity.*

But see the mischiefe; many men, knowing that merry company is the only medicine against melancholy, will therefore neglect their business, and in another extream, spend all their dayes among good fellowes in a tavern or an ale-house, and know not otherwise how to bestow their time but in drinking; malt-worms, men-fishes, or water-snakes, [f] *qui bibunt solum ranarum more, nihil comedentes,* like so many frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus neck, Jupiter's trinoctium, and that the sun would stand still as in Joshua's time, to satisfie their lust, that they might *dies noctesque pergræcari et bibere.* Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to

[a] Lucian. Necyomantia. Tom. 2. [b] Omnia mundana nugas æstima. Hoc solum totâ vitâ persequere, ut, præsentibus benè compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas. [c] Hildesheim, spicil. 2. de Mania fol. 161. Studia literarum et animi perturbationes fugiat, et quantum potest, jucunde vivat. [d] Lib. de atrâ bile. Gravioribus curis ludos et facetias aliquando interpone, jocos, et quæ solent animum relaxare. [e] Consil. 30. Mala valetudo aucta et contracta est tristitiâ, ac propterea exhilaratione animi removenda. [f] Athen. dipnosoph. lib. 1.

every rogues company, to take tobacco and drink, to rore and sing scurrile songs in base places.

[a] Invenies aliquem cum percussore jacentem,
Permistum nautis, aut furibus, aut fugitivis:

Which Thomas Erastus objects to Paracelsus, that he would lye drinking all day long with car-men and tapsters in a brothel-house, is too frequent amongst us, with men of better note: like Timocreon of Rhodes, *multa bibens, et multa vorans, &c.* they drown their wits, seeth their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swoln juglars, pimpled red faces, sore eys, &c. heat their livers, alter their complexions, spoyl their stomachs, overthrow their bodies, (for drink drowns more than the sea and all the rivers that fall into it)—meer funges and casks—confound their soules, suppress reason, go from Scylla to Charybdis, and use that which is an help, to their undoing.

[b] Quid refert, morbo an ferro pereamve ruina?

[c] When the black prince went to set the exil'd king of Castile into his kingdome, there was a terrible battel fought betwixt the English and the Spanish; at last the Spanish fled; the English followed them to the river side, *where some drowned themselves to avoid their enemies, the rest were killed.* Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggers. Company, a sole comfort, and an only remedy to all kinde of discontent, is their sole miserie and cause of perdition. As Hermione lamented in Euripides, *malæ mulieres me fecerunt malum*, evil company marr'd her, may they justly complain, bad companions have been their bane. For, [d] *malus malum vult, ut sit sui similis*; one drunkard in a company, one theef, one whoremaster, will, by his good will, make all the rest as bad as himself:

[e] ——— Et si
Nocturnos jures te formidare vapores,

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as

[a] Juven. Sat. 8. [b] Hor. [c] Froissard. hist. lib. 1. Hispani, cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent. [d] Ter. [e] Hor.

they do; yea, * though it be to the prejudice of your health, you must drink *venenum pro vino*. And so, like grass-hoppers, whilst they sing over their cups all summer, they starve in winter; and, for a little vain merriment, shall finde a sorrowful reckoning in the end.

* Η πάθι η απάθι.

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